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ANGELOLOGY:

PART I.

HOLY ANGELS.

BY

REV. THOMAS McCAGUE.

“Man did eat angels’ food.”—*Psalm lxxviii. 25.*

“This is the bread which cometh down from heaven,
that a man may eat thereof, and not die.”—*John vi. 50.*



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PREFACE.



The design of this treatise is to inquire into Angelology as taught in the Scriptures.

The primary meaning of the word Angel is "one sent" "a messenger." Let this suffice to introduce the subject.

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For other texts explanatory of the whole subject, I refer the reader to the treatise itself.

ANGELOLOGY..

PART I.

Holy Angels.

WHEN holy angels are spoken of in the Word, it cannot, as we believe, refer to a separate order of creation from man.

First. We have no account of their creation, as a separate class or order.

We have a definite account of the creation of man, as the origin of the human family; of beasts, fish, fowls, and all that have life, as recorded in Genesis; but no

record of angels. Indeed, I think such a creation as a separate order from men, cannot be found in the Bible.

Second. We have no satisfactory evidence of the existence of a separate order of angels before the creation of man.

That the devil, or Satan, existed before, and became the malicious deceiver and destroyer of the human race, will not be denied by any who have a reverence for the Word of God. There are too many passages of Scripture to gainsay or deny it.

As to when and how he was created and fell, the Scriptures are either silent, or at most, leave them to be inferred. These things do not particularly concern us.

Third. There is another creation brought to light in the Word, that most marvelously honors and glorifies God, bringing to view His essential character and attributes, not of wisdom and creative power only, but of love, mercy, justice, benevolence; and, at the same time stoops down and takes hold of fallen men and women, and lifts them to an exalted height of dignity and glory.

It is to this creation, that, we believe, the Scriptures

allude when speaking of "holy angels." Other names are applied to the same, according to their character, and special service in which they are engaged; as "holy ones," or "Saints," "Sons of God," "Servants of God, and of the Lord Jesus Christ," "Holy Men of God," "Prophets," "Apostles," etc.

This creation is called "the new creature," or rather "the new creation," "the new man," "a being born again." 2d Cor. 5:17. "If any man be in Christ, he is a new creature: Old things are passed away; behold, all things are become new." Gal. 6:15. "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creature" (Creation.) Eph. 4:24. "And that ye put on the new man, which after God, is created in righteousness and true holiness." John 1:12-13. "Born * * of God." John 3:3-5. "Born Again," "Born of water and of the spirit."

This wonderful creation is immediately effected by the Spirit or power of God through faith. Eph. 2:5-8. "Even when we were dead in sins, hath (he) quickened us together with Christ. * * * For by grace are ye saved through faith; and that not of yourselves, it is the gift of God."

Truly, our relationship becomes most intimate with God through our Lord Jesus Christ. It is beyond our comprehension—"It is high. I cannot attain unto it."

When, therefore, we speak of men as "angels," or employed as "angels," we are not left in doubt and uncertainty with regard to their creation, existence, or their exaltation. But when we come to apply the term "angels" to a distinct and separate order of creation from man, we find these things exceedingly obscure, if found at all.

We conclude, therefore,

Fourth. That when angels are spoken of in the Scriptures, it is far more in harmony with the Word to apply the teaching to men and to the Lord, the Son of Man himself, under certain conditions, than to any other class or order of beings, distinct and separate from man.

It is to this last proposition or statement that we now turn our attention.

1st. We begin with what, we believe, is the chief or Head Angel of all.

If we carefully examine both the Old and New Testaments, we will find there is one particular, or special, angel, more frequently referred to than all others. He is designated as "The Angel of the Lord," "The Angel," sometimes "The Angel of God." In Genesis and Zech-

ariah alone, he is mentioned twenty-four times, and many other times throughout the Bible.

I will only call the reader's attention to a few chapters for perusal. Gen. 16,21,22,31; Ex. 3:1-6; Zech. 1,3,4,5,6 chapters; Hos. 12:1-3; Luke 1:11-38 *inclusive*; Jude 9th verse. To some of these and to others I will refer afterwards.

The very appearance of this special angel and his mode of address show clearly that he is no ordinary personage. In fact, it sets forth unmistakably his divine character. He is spoken of in several of these records as "the Lord," or "God."

In connection, also, there is clearly indicated another feature of this angel's character, and that is his *human*. He is called and definitely spoken of "as a man." He not only appears as God talking with men, that is, with authority, power, prescience, and glory, above any mere creature; but also talking, speaking, acting as a man with men.

We will read and examine a few passages of Scripture in this connection.

Gen. 16:7,9-11,13. Here he is called "The Angel of the Lord" four times; "The Lord" twice, and "God" once. "And she called the name of the Lord that spake unto her, Thou God seest me." Tenth verse also says: "I will multiply thy seed exceedingly," that

is, "The Angel of the Lord" said it. This leaves no doubt or question as to the divine character of the speaker.

Gen. 18:2, 13, 14, 16, 17, 22, with chap. 19:1, 5, 10, 12, 15, 17, 22. We have in this account first "three men." Then the Lord, the chief one of the three, remains to converse with Abraham, while the other two pass on towards Sodom; and upon their entrance into Sodom, they are called "angels." Subsequently they are spoken of on four different occasions as "men;" and once again as "angels." In the meantime, the Lord, the third one, having joined them, becomes the principal speaker, in the deliverance of Lot, and in the terrible overthrow of Sodom.

Thus we have the Lord appearing as a man, and in company with other men, who are also called angels; establishing the divine and human nature or character of the Chief, or Leader; and the human character of the other two angels.

Another passage in Gen. 32:24: "And there wrestled a *man* with him until the breaking of day." This man was none other than "the Lord" or "God." See verses 26-30. "And he (Jacob) said, I will not let thee go, except thou bless me. * * * And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is

preserved." In Hosea 12:4, this man is termed "The Angel." "He had power over the angel and prevailed."

Another example of this interchangeable use of these terms, "The angel of the Lord," "A man of God," and at the same time the *Lord himself* is the speaker, or, as Manoah said, verse 22, "We shall surely die because we have seen God," is found in Judges 13th chapter throughout.

Again in Zech. 1:8-13, etc., is one of the most striking examples of the true nature and character of this special angel of the Lord. The prophet says: "I saw by night, and behold *a man*, riding upon a red horse and he stood among the myrtle trees that were in the bottom, and behind him were there red horses, speckled, and white. Then said I, O my Lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And *the man* that stood among the myrtle trees answered and said: * * * * And they answered the angel of the Lord that stood among the myrtle trees, etc. Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem? etc. And the *Lord* answered the angel that talked with me with good and comfortable words."

First—The "*man*" that stood among the myrtle

trees is the "angel of the Lord; the two terms interchangeably used.

Second—The meditorial character of this personage is brought out in his intercession to the Lord (Jehovah of hosts) in behalf of Jerusalem and Judah, and his prayer is answered. This "man," "angel," has afterward much to do in all the first part of this prophetic book. It manifestly brings out his mediatorial God-man character, as well as his Chief Angelic. And, as we may well infer, the angelic character of his associates behind him, the "red horses speckled, and white." (See also 6th chapter.)

In the New Testament also, after his incarnation, death and resurrection, this same angel of the Lord appears in the same character as in the Old.

In Math. 28:2-6. Soon after his resurrection, at early dawn, toward the first of the week, "There was a great earthquake; for the angel (Gr. an angel) of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow, and from fear of him the keepers did shake and become as dead men." Mark, speaking of the same event, chapter 16:5; "*A young man*" is seen sitting on the right side, but from the description and the effects of fear and

dread, he manifestly is the same personage as "the angel" in Mathew.

In Luke 24:4, "*two men*" are seen and spoken of clothed in "shining garments," and the same fear and dread seized hold of those who witnessed them. In other words, not only the chief angel is seen and spoken of, but also another man with him.

In John 20:11-12, etc., Mary Magdalene saw "*two angels*" in white, sitting one at the head and the other at the feet of the place where Jesus had lain, and they talked with her. Then she "turned herself back and saw Jesus standing but knew him not;" but soon he presented himself to her plainly and she addressed him as she had been wont to do, "Raboni!" which is to say, Master! Here the chief angel had another with him; and this principal one was the same Jesus, as we infer from the close connection, whom she first addressed as the gardener and afterwards "Raboni; that is to say, Master."

Then again, after He ascended into heaven, it is said in Acts 1:9-11; "And while they looked steadfastly toward heaven as he went up, behold *two men* stood by them "in white apparel." The same shining apparel and an exceedingly important and far-reaching address.

Still once more, in Acts 10:3-7,30: "An *angel of God*" appears to Cornelius, and yet in the 30th verse, he

(Cornelius) speaks of him as *a man*: "A man stood before me in bright clothing."

Certainly, the use of these interchangeable terms to designate the same person, or persons, is not without design. There is a reason for it. God does not thus play with words. His very words are words of his choice, words of inspiration, and refer to no other one, as we conclude; but *first*, to the Chief of all the angels, the Son of Man, the Son of God, the second person of the Godhead, the Redeemer and Savior of the hosts God gave him; John 17:1-5; 3:13; 6:38,50-52,62; and, *second*, to His redeemed associates from among men, whether in heaven or in earth. God treats with this sinful, fallen world, both before and after the incarnation, through this *Perfect Man*. This is apparent in the Scriptures through all the ages. Jesus, addressing his doubting and sorrowing disciples, reprovably said: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24:25-27.

Jesus, again and again, acknowledges his exalted character and his mediatorial work. Patrarchs, prophets, holy men of God, apostles, ministers, the redeemed, one and all, confess him, and bow down before him. And, it is written, Phil. 2:10-11, "That at the name of

Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

That this wondrous Being, who is so often seen and spoken of, in both the Old and New Testaments, as the "Angel of the Lord," sometimes "an angel of the Lord" and also as "a man" alone or sometimes in company with other angels, is none other than the Lord Christ himself, is abundantly evident from the following considerations:

1st. As we have seen, the interchangeable use of the terms.

2d. The character of his appearance. His "countenance like lightning and his raiment white as snow." (Math.) "White garment," (Mark.) "In shining garments," (Luke.) "In white," (John.) "A man stood before me in *bright* clothing," Acts 10:30 (before called an angel.) "Appeared unto him (Moses) in a flame of fire out of the midst of a bush," Ex. 3:2.

"His countenance was like the countenance of an angel of God, very terrible;" Judges 13:6, with verse 18. "Why askest thou thus after my name, seeing it is secret?" Heb. (wonderful). The same word that is used in Isaiah 9:6, "His name shall be called 'Wonderful'" and used with reference to the coming one, Jesus Christ.

This same characteristic of terrible majesty is else-

where applied to Jesus in the transfiguration. Math. 17:2: "His face did shine as the sun, and His raiment was white as the light." See also corresponding account of the same in Mark and Luke.

The same on the occasion of the conversion of Saul of Tarsus: Acts 26:13,15: "I saw in the way a light from heaven, above the brightness of the sun, shining round about me. * * * And I said, who art thou, Lord? And He said, I am Jesus whom thou persecutest." These and other similar passages, identify unmistakably these accounts of the angel of the Lord in this exceeding brightness, with Jesus Christ.

It shows, also, that he can transform or transfigure himself at his will and pleasure, so as to be seen and to communicate with his people on earth or in heaven. Now, in His earthly habilaments; immediately after He is seen in the dazzling brightness of his heavenly glory. Then the glory is laid aside and He appears as He was.

Now, too, although in his glorious resurrected and glorified body, yet He can talk with the two disciples from Emmaus as the man Jesus. Luke 24. Also with the eleven, and at once departs in as mysterious a manner as he first appeared.

In other instances He appears in glory or not, to carry out the purposes and will of God his Father in his great work of redemption. At one time he is seen standing on the right hand of God by Stephen when

filled with the Spirit. At another, seen by Peter, James and John on earth, and at the same time holding converse with Moses and Elias in glory. At another, John in the Spirit, beholds him walking among the seven golden candlesticks which are the seven churches on earth; and soon again in the Spirit, he is transported to heaven and sees the vision of the One sitting on a throne, the twenty-four crowned elders and the four living creatures. The "last Adam" can do wonderful things. If we could only understand something of the power of the phrase, "The last Adam (was made) a quickening Spirit," we could not question his ability to appear as the angel of the Lord, nor yet, his ability to appear as a man; yes, and that, too, even before he became incarnate.

2d Consideration, to show that the different appearances of this Angel, or man, was the Lord Jesus Christ himself is found in *the dread that the manifestation of himself produced upon those who witnessed it.*

In Math. 28, "And for fear of him the keepers did shake and became as dead men."

In Mark 16, "And they were affrighted." In Luke 24, "They were afraid, and bowed down their faces to the earth." In Daniel 10:7-8, "But a great quaking fell upon them (the men that were with Daniel) so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength

in me.” In Mark 9:6, the transfiguration scene, Peter “wist not what to say; for they were sore afraid.”

In Acts 9:4-6, the Lord Jesus’ appearance to Saul produced the same effect. “Suddenly there shined round about him a light from heaven; and he fell to the earth.
* * * And he trembling and astonished said, Lord, what wilt thou have me to do?” “And the men who journeyed with him stood speechless, hearing a voice but seeing no man.” And John, in Rev. 1:13-17, when he saw the vision of the “Son of Man” among the seven churches, “fell at his feet as dead.”

3d Consideration, the character of the address of this angel or man. It shows both the divine and human. 1st, quieting their fears; 2d, instructing them in things too deep and far-reaching for the mere human being; 3d, speaking tenderly and lovingly as only the God-man can do to his own beloved disciples. I refer the reader to various passages already quoted and also to many others.

In this connection it will be in place to refer to, and consider somewhat carefully, two prominent angels spoken of in the Word. Their names are Michael and Gabriel. The first is called “The Archangel;” the second, the “One that stands in the presence of God.”

In Jude 9, we have Michael, the archangel, in conflict with the devil about the body of Moses. The record is thus: “Yet Michael, the archangel, when con-

tending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.” In 2d Peter 2:11, probably referring to the same or a similar event, it is said: “Whereas angels, which are greater in power and might, bring not railing accusation against them (that is, these dignities—see context) before the Lord.” This I suppose to refer to Michael, the archangel, and those associated with him in the conflict. These are greater in might and power than those who are against them. See Rev. 12:7-11. But in Jude, Michael alone is mentioned in the conflict, Here it becomes us to be careful, and only know what the Scriptures teach.

Michael is spoken of in the text as *the* archangel. So there is but one. It means also the beginning or First Angel (Greek). He is referred to in several places, both in the Old and New Testaments.

When the angel, in Dan. 10:5,6,11,18,19 (that is, Gabriel, from the character of his appearance and address; compare with chapters 9:21-23, 8:13-17) was giving Daniel information as to what was to be in the future, said, verse 13: “The Prince of the kingdom of Persia withstood me (Gabriel) one and twenty days, but lo, Michael, one of the chief princes—that is, the *First* of the chief princes (margin)—came to help me,” and verse 21, “None that holdeth with me in these things but Michael your prince.” Again, Dan. 12:1, “And at

that time shall Michael stand up, the Great Prince which standeth for the children of thy people."

In the New Testament, Rev. 12:7-11: "And there was war in heaven; Michael and his angels, fought against the dragon; and the dragon fought and his angels, and prevailed not." 1st Thess. 4:16, "The voice of the Archangel" is heard at the coming of the Lord Jesus in the air, for his church, and soon after to inaugurate the great day of the Lord on the earth. In Jude 9, our text, he is brought to view as we have read. One of the occasions, if not *the* occasion, referred to in our text is found in Zech. 3:1-5, etc.

But before entering upon what we regard as the meaning of the passage, I will speak of another Chief angel, the one before alluded to under the significant name of Gabriel, Heb. "Man of God." The very description of this angel, or "certain man clothed in linen," Dan. 10:5-6, 18, etc., is, in many respects, like that of our Lord Jesus Christ. See Revelation 1:13; Math. 17:2 and elsewhere and compare. In Dan. the angel's "face, as, the appearance of lightning," "clothed in linen," "arms and feet like in color to polished brass," and "the voice of his words like the voice of a multitude," "eyes as lamps of fire." In Revelation "the Son of Man" is seen. "His head and hairs were white like wool, as white as snow," "eyes as a flame of fire," "feet like unto fine brass," "voice as the sound of many

waters," "countenance as the sun shining in his strength." In Math., "His face did shine as the sun, and his raiment was white as the light." The appearances of the two are identical. And if we compare the addresses of the two, they are alike in authority, prescience and power, also the effects upon those who witness and hear are alike.

Again, the appearance, address and effects in the 7th, 8th, 9th and 10th chapters force us to conclude that the "certain *man* clothed in linen" of the 10th chapter is identical with Gabriel of the 8th and 9th chapters. The *address* is to Daniel as "A man greatly beloved;" it instructs in the far reaching things of the future of the Lord's people, the course and end of the world. The *effects* are terrifying to Daniel, but afterwards quieting and assuring. While he speaks as God to man, yet he does so as man to man. In brief, we may say, this "man of God," Gabriel, meets with Daniel, shows him the future, strengthens him to hear, comforts him, speaks lovingly and peacefully to him, gives him good news and glad tidings for his people, and at the same time informs him that all this shall be attained through severe and long continued trials. See 7th and 12th chapters inclusive.

In the New Testament, Gabriel appears and gives good news of the immediate forerunner of our Lord Jesus. Luke 1:11-20. In verse 19, the angel explains who he himself is. "I am Gabriel (Man of God) that

stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." The same angel Gabriel is sent to announce to Mary the good news of the birth of Jesus, our Savior, and his future exaltation over the house of Jacob forever more. Read verses 26-37. Also, in chapter 2:9-14, "an angel of the Lord came upon them (the shepherds), and the glory of the Lord shone round about them; and they were sore afraid." This angel, from the character of his address and the effects produced, was, as we suppose, the same Gabriel that came to announce his birth. Then "suddenly there was with the angel a multitude of the heavenly host, praising God and saying, glory to God in the highest, and on earth peace and good will toward men." Verses 13 and 14. These multitudes were his following hosts of redeemed ones, who gladly joined with their divine Leader and Redeemer, in ascriptions of praise and glory upon the event that perfected the purpose and work of God in their everlasting salvation. Happy event! Happy day to all who are saved by Him! The Lord, the God-man, who had so often appeared before as the angel of the Lord, now is sent and comes in company with his associate angels, with this transcendentally joyful news that this infant Jesus is the long promised and expected Savior "to save his people from their sins;" to offer himself a perfect sacrifice for the sins of the world, that whosoever

believeth on Him should not perish, but have everlasting life.

And possibly in 1st Thess. 4:16, both Michael and Gabriel may be referred to where the Lord descends into the air with a shout (of mercy and judgment to victory) with the voice of the archangel (Michael) and with the trump of God (Gabriel).

And these two seem to be closely engaged together in Daniel 8:13-16. "Then I heard a holy one speaking; and another holy one said unto that one which spake, how long shall be the vision? * * * And behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision." (R.V.) Also, in the last chapter, 12:5-6: "Then I Daniel looked, and behold there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen which was upon the waters of the river," etc. And in the 10th chapter of Daniel they seem to be mutual helpers in conflict against the common enemy, or enemies. "But I will show thee that which is noted in the Scriptures of truth: and there is none that holdeth with me in these things but Michael, your prince." (Verses 13, 20, 21.)

Taking these things all together, we conclude these two wonder-working angels are divine, and refer to the

Lord himself; are one and the same being, acting under very different circumstances and in widely diverging lines to the accomplishing of one purpose and end, viz: salvation and victory.

Michael, the archangel, the mighty, contending, fighting, warring one. But he is not alone in this, for the Man of God, angel Gabriel, is engaged in the same conflict, but tones down, softens, diverts and frequently removes altogether the execution of God's wrath upon the offending ones.

The former acts looking to the securing of the kingdom, or kingship of the Coming One, the true God-man "whose right it is."

The latter acts, looking to the securing of the Highpriestship of the same God-man, to which He has been ordained by the Word and Oath of God.

Both of these were virtually accomplished at the incarnation, death and resurrection of our Lord Jesus Christ, but will be completely effected and perfected at His second coming, and when every enemy is under his feet.

Before His incarnation and death, the stupendous work and conflict were carried on to a very great disadvantage; but our God was equal to the task. Types, personal and otherwise, also sacrifices and offerings, were appointed throughout all the generations till the

personal coming of our Lord in our humanity took place in the miraculous birth of Jesus.

Here is seen the malicious cunning of the adversary (Satan) in taking advantage of the weakness and unprofitableness of these temporary substitutes.

These sacrifices which were offered year by year continually, could never take away sin; and these personal types never completely overthrow Satan and his followers. Heb. 5:1-11; 10:1-18; 2:6-15.

We are reminded of the peculiar appointment of Moses and Aaron. Moses, on account of his weakness and meekness, positively refused to go alone to deliver the children of Israel out of Egyptian bondage. We do not wonder at it when we consider the vastness of the undertaking, the power of the enemy that held them, the abject condition of Israel and his own natural weakness. So the Lord, provoked at his refusal, appointed his older brother, Aaron, to be with him, and become his constant companion and associate. But they were called and appointed to operate in entirely different departments and along very different lines of work. Moses, the leader and governor, was to be and act between God and Aaron; and Aaron, the chief priest, between Moses and the people. Ex. 4:10-16. "And thou (Moses) shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he

shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." What a divinely wise arrangement! How helpful to one another!

This was the peculiar feature of God's dealings with the human family from the fall till the first coming of Christ; yes, and I may say, is, and will be, down to the end of this age and on to the end of time. Only, now, since the death and resurrection of Jesus Christ, both the offices of High Priest and Governor are united and exercised in the one exalted Lord and Savior Jesus Christ.

In the history from the fall of man, these two offices were exercised in heads of families and tribes; as Adam, Abel, Seth, Noah, Shem, Job, Melchizedek, Abraham, Isaac, Jacob. (Some, if not all, of whom were types). Then separately in persons as types, Moses and his successors, and Aaron and his successors, continuing in kings or governors, and the Aaronic priesthood down to Christ. But over all these typical ones is seen the one great Jehovah of hosts, superintending and guiding to the accomplishing of God's purposes and plans in the salvation of souls and bringing the world into subjection to His own sovereign authority.

This, too, in the Old Testament, by the one Lord, (God-man, mediator) under his two essential characteristics and offices of High Priest and Governor or king.

These two chief angels, Michael and Gabriel, acting under these titles, meet with determined opposition from the malicious adversary, Satan. And here in our text, Jude 9, we meet him at his work. "He disputed about the body of Moses," and the archangel, Michael, "durst not bring railing accusation against him, but said, the Lord Jehovah of hosts rebuke thee."

The record to which reference is made is Zech. 3:1-5 "And he showed me Joshua, the high priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan the Lord (Jehovah of hosts—see elsewhere) rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel, and he, [Jehovah of hosts,] answered and spake unto those that stood before him, saying, Take away the filthy garments from him; and unto him he said, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment," &c., to the end of the chapter.

We can easily conceive the probable accusation of this adversary. Here was Joshua, yet in filthy garments, officiating as high priest for himself and others, who was a mere type of the Great Coming One who was to offer himself "once for all" to "put away sin by the sacrifice of himself." No sufficient atonement had as yet been

made for sin. Therefore Satan, with some show of plausibility, could claim the "body of Moses" from resurrection, until an all-sufficient atonement should be made. So the Archangel, Michael, instead of railing against him, appealed to the great Jehovah of hosts, saying, "the Lord rebuke thee, O Satan," And he, the Lord, did rebuke him; and ordered those that stood before him, "to take away the filthy garments from him;" to cause his iniquity to pass away; to clothe him with a "change of raiment;" to put "a fair mitre upon his head." This he, the Lord of hosts, as the great Sovereign over all acting upon his own eternal purpose, and in the provision made in the Coming One, had an undisputed and perfect right to do. Thus was the adversary effectually resisted.

This mode of accusation, seems to be a very common one, among the many devices, of this arch-enemy: "Accusing them (our brethren) before our God day and night." Especially is this true against the Israelites, even though atonement has been made by the blood of Christ, and this he will continue to do as long as "the veil is upon their heart." "Nevertheless when it shall turn to the Lord, the veil shall be taken away." 2nd Cor. 3:15, 16; Rev. 12:7-11.

The many other passages of Scripture that refer to this Chief Angel in vision or otherwise, as "an Angel of the Lord," "The Angel of the Lord," "The Angel of God," "A Man," or "The Man of God," or "A Man of

God," appear to present him as the same divine and human Personage, the second person of the Godhead, and engaged in this character in his mediatorial mission and work.

Although his divinity and humanity may not be definitely stated, yet the person speaks as God to men and as man with men. Those who see, and witness the vision, recognize him in both these aspects. These revelations too, were exceedingly instructive to the worshiper, and encouraging to him in his faith, hope and service. The Old Testament Saints, could thus see in vision, what the New Testament Saints, realize as an actual, accomplished reality, viz: God approached and worshiped by and through the only God-man, Mediator. The types, sacrifices and offerings would have a new meaning. Thus Manoah's wife understood it, and explained it to her husband. Judges 13:22,23, "And Manoah said to his wife: We shall surely die, because we have seen God. But his wife said unto him: If the Lord were pleased to kill us, he would not have received a burnt offering and a meat offering at our hand; neither would he have showed us all these things, nor would, as at this time, have told us such things as these."

Suppose, had it been possible, that God should have manifested himself, as an angel of a different order of creation and entirely foreign to man; what lessons relative to worship and service could have been taught? It

seems to me from this standpoint, no correct and lasting lessons whatever could have been given; and such a supposition could only tend to Pantheism, the worshipping of "the creature more than the Creator, who is blessed forevermore." Indeed, the present and past idolatry of the heathen world, may have had its early origin in the substitution of imaginary angels and other beings for the true God-man Angel, and his associate men-angels. And perversion of these things once begun, who can tell the end?

But on the other hand, let the only true, divine Mediator always have his proper place in worship; God is honored and glorified thereby, and the worshipers truly blessed. When the Lord, Christ Jesus is given his rightful place and implicitly relied upon and followed, he always leads his servants and worshipers from himself *as a servant*, to the only living and true God. I will ask the reader carefully to examine Judges 13:13-19. Rev. 22:8,9 and Rev. 20:16,17 as examples.

2nd. Now as the Leading Angel of all, is applied to man under conditions, the natural inference is that other angels refer to men under certain conditions.

It is to the examination of this subject, that we now apply ourselves.

We have already seen that there were occasionally other "angels," termed "men" also, that accompanied the Chief Angel of the Lord. Genesis 18,19 chapters;

Matth. 28:2-6 with Luke 24:4 and John 20:12; Zech. 1:8-11; Acts 10:3, 7, 30, &c.

There are other events in which there were present many thousands of these men-angels, called also "saints."

At the giving of the law on Sinai, it is said, Psalm 68:17; "The chariots of God, are twenty thousand, even thousands of angels. The Lord is among them as in Sinai in the holy place." And in Deut. 33:2, referring to the same place and event, Moses says, The Lord came from Sinai, and rose up from Seir unto them: he shined forth from Mount Paran, and he came with ten thousands of saints: from his right hand went forth a fiery law for them." The thousands of *saints* in the one, equals the thousands of *angels* in the other.

It is generally conceded, that, the term saints is applied in the Scriptures to the people of God, the Sons of God whether in heaven or on earth. So then our premises being correct, the conclusion must be, that, the many thousands spoken of, were *men* and not angels of a different order of creation.

From two other thoughts expressed in these passages we reach the same conclusion.

1st. It is said "the Lord is among them," that is "the thousands of angels." Next verse referring to the future resurrection and ascension of our Lord, it is declared "He led captivity captive—received gifts for men (in the man, margin;) yea for the rebellious also,

that the Lord God might dwell among them." Again in the other reference, the declaration is "yea, he loved the people; all his saints are in thy hand."

The people of God, whether in heaven or on earth, is the special dwelling place of the Lord. He delights in his saints and peculiarly blesses and uses them for the glory of his name. He says in the words of "wisdom" personating Christ; Prov. 8:17,31, "I love them that love me." "My delights (were) with the sons of men." Psalm 16:3, "To the saints that are in the earth and to the excellent in whom is all my delight." 2nd Cor. 6:16, "Ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people. * * And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Our Savior in his prayer, John 17:24, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory; for thou lovedst me before the foundation of the world." Rev. 21:3, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." But why multiply quotations? The Bible abounds with this precious truth.

But where are the revelations of these things record-

ed in the Scriptures, as applied to angels of another order?

They can only be found, as we believe, when this term is used to designate the people of God, the redeemed from among men, the *saints*; as in the texts before us, where the terms are interchangeably used; angels for saints, because of the peculiar character of their mission and service.

2nd thought. "The chariots of God," is a term used in this place and others, expressive of the majesty of Jehovah, and his heavenly hosts who accompany him. Here these associates are called "angels;" elsewhere, saints, hosts, armies, &c.

They can refer, as we conceive, to no others, than the Lord, Christ, the great Redeemer, and the countless hosts of the redeemed from among men. My reasons are:—

1st. They are throughout the Scriptures most intimately associated as constituting one undivided family—so much so, that Jesus Christ is not ashamed to call them (his followers) "brethren;" saying, "I will declare thy name unto my brethren." "Behold, I and the children, which God hath given me." Says Paul again, Ephes. 3:14, 15. "For this cause I bow my knees unto the Father of our Lord Jesus, of whom the whole family in heaven and earth is named, that he would grant you," &c.

2nd. Their interests are family interests, of which,

God is the Father of all;—the same in purpose, design, execution and end. The will of the Father is the will of the Son, and the will of the Son is the will of his redeemed and saved people.

Is it according to the purpose of God and for his glory, to give Israel the law on Mount Sinai? These “chariots of God,” thousands in number, stand ready, to be sent as “angels” or “messengers,” to do his will. See text, with Deut. 33:2; Acts 7:38; Gal. 3:19; Heb. 2:2.

Was Elijah, the great Prophet of Israel, to be translated? Immediately there appeared these “chariots of God,” these “thousands of angels,” as a “chariot of fire and horses of fire, and parted them (Elijah from Elisha) both asunder; and Elijah went up by a whirlwind into heaven.” And Elisha cried, “My father, my father, the chariot of Israel and the horsemen thereof.” 2nd Kings 2:11,12.

Were the eyes of the servant of the man of God, Elisha, to be opened that he might see the helpers that were ready to defend his master? Elisha answered, “Fear not; for they that be with us, are more than they that be with them;” and he prayed the Lord to open his eyes that he might see, “and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha.” 2nd Kings 6:15-17.

Does the poor, suffering beggar Lazarus die? These

"chariots of God" come for him: for it is written: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom."

Does the rich man die, who had lived only to please himself? Yes; but no chariots to welcome him; but "in hell (*hades*) he lifted up his eyes being in torments," only to see Lazarus in Abraham's bosom, and begs for mercy; but all in vain. Lazarus had gone to join the vast hosts of the angelic brethren with Abraham, who was called "the father of the faithful."

And how often do we read of this vast company of angels who have been, and are being taken to glory, with the Lord Jesus Christ, the Chief and Head of all, taking part in the affairs of this world.

"Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of Salvation?" "The Angel of the Lord *encampeth* (for there are many with this Chief Angel) round about them that fear him, and delivereth them," Ps. 34:7. "For he shall give his angels charge over thee to keep thee in all thy ways," Ps. 91. This was quoted by Satan in the temptation of Jesus, Math. 4:6,7. The perfect *man*, *Jesus*, was left to be tempted and tried by this Adversary, that he may be a perfect and faithful High Priest in all things. Even the Angels (himself as the Lord Jehovah included) seem to have been restrained from their ministering services; but the Spirit of God upheld him mightily through faith,

so that he thwarted the Tempter by "the sword of the Spirit, which is the word of God;" "It is written, Thou shalt not tempt the Lord, thy God."

After the temptation was over and the Lord Jesus victorious, it is recorded, 11th verse, "Then the devil leaveth him and, behold, angels came and ministered unto him." "Take heed, that ye despise not one of these little ones; for I say unto you, that in heaven their angels always behold the face of my Father, which is in heaven," Math. 18:10. Jesus Christ and his associate brethren angels are ever vigilant to watch over all his own little ones, while they are here suffering in the flesh, and when they die they receive their spirits to glory.

The "chariots of God" were ready when Elisha died as well as Elijah. "Joash, the King of Israel came down and wept over his face and said, O, my father, my father, the chariot of Israel and the horsemen thereof," 2 Kings 13:14. The "chariots of God" were ready when Stephen, by the power of the Holy Spirit, looked up and saw "the Son of man standing on the right hand of God," and when "calling upon God and saying, Lord Jesus receive my spirit," Acts 7:56,59.

The time hastens, and perhaps much nearer than some of us think, when the Lord Jesus Christ will come into the air bringing "them also who sleep in Jesus" with him, "and the dead in Christ shall rise first: then we who are alive and remain, shall be caught up together with

them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord," 1st Thess. 4:13-18. He, with the spirits of his brethren who had trusted him come together in person (not as angels now) and pause in the way for a season, possibly "as the sign of the Son of man in heaven," to the earth below: then, he resurrects the dead bodies of the saints and changes the then living ones who "look for him," and receives all together up in the clouds to be evermore with him. "Wherefore comfort one another with these words."

Still further, the time is fast approaching, when not twos and threes, nor yet even thousands of these saint-angels will be seen; but *all* the saints will come with him. This is certainly foretold very clearly in the Scriptures.

The prophecies of this event are many. Some of these we will endeavor to point out. And I preface the examination of these passages with the remark, that there is no mixture of other foreign creatures with these saints or saint-angels.

The Son of man, the Lord Jesus Christ, is the Almighty executor of God's will in the coming judgment. We know this from John 5:22, 23, 27. "For the Father judgeth no man, but hath committed all judgment unto the Son: that all (men) should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him. * * *

And hath given him authority to execute judgment also, because he is the Son of man."

Acts 17:31 "Because he hath appointed a day, in the which he will judge the world in righteousness by that man which he hath ordained." 2nd Tim. 4:1, "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom."

When he comes to begin the execution of this mission in the day of judgment, he will not come alone. Jude 14, 15, "Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." See verse 4 who these are. "Ten thousands" a definite number for an indefinite; for, it is said, Zech. 14:4, 5, "And his feet shall stand in that day upon the Mount of Olives * * * and the Lord, my God shall come, and *all* the saints with thee."

"Our God shall surely come * * gather my saints together unto me; those that have made a covenant with me by sacrifice," Psalm 51:3-6, &c. "To the end he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with *all* his saints," 1st Thess. 3:13. "When he shall come to be glorified in his saints, and to be

admired by *all* them that believe," 2nd Thess. 1:10.

"The ancient of days did sit. * * Thousand thousands ministered unto him and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened," Dan. 7:9. Who were these? See v. 22. "Until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom."

Thus far, *all the saints* come with the Lord, when he appears to take possession of the Kingdom. They are called saints, expressive of their holy character, their priestly character, like to their Lord. We know that when he shall appear, we shall be like him; for we shall see him as he is," 1st John 3:2.

Another feature of their character, to be brought into exercise, and openly shown on that great day is brought out under another title or symbol viz, that of an "army," or "armies," expressive of their right to judge, make war and reign under the great Sovereign or King. Rev. 19:11-21.

Their King sits upon a white horse; indicative of command and purity; judges and makes war in righteousness. Crowned with many royal diadems. On his thigh a name written King of kings, and Lord of lords. Rules or shepherds, the nations, with a rod of iron.

So also, it is written, "The armies which are in heaven followed upon white horses, showing their com-

mand and purity. "Clothed in fine linen, white and clean. Symbol of their righteousness, for the "fine linen" is "the righteousness of the saints," see verse 8.

And after their great commander's victory over the Beast, and Satan bound, they also sit upon thrones and judgment is given unto them, and they reign with Christ a thousand years. They are called in 1st Peter 2:9, "A royal priesthood." In Rev. 1:6 it is said that Jesus Christ, "hath made us kings and priests unto God and his Father."

It is not revealed in the Scriptures of any other creatures being so highly exalted and honored.

The 149th Psalm appears to take us to the same judgment scene, and closes 9th verse, "to execute upon them (the wicked before mentioned) the judgment written; this honor have *all the saints*."

A third feature of this vast company of the redeemed will be signally manifest in that great day. I refer to their angel character. "All the holy angels" will be manifested and have a part to perform under the direction and leadership of the Son of man. They are willing and obedient servants or messengers, to do the will of the great God, who sends them. Whether it be a mission of mercy or judgment, they delight to do his will; even like their Lord and Master, who said, "Lo, I come; in the volume of the book it is written of me, I delight to do thy

will, O, my God; yea, thy law is within my heart," Ps. 40:7,8.

Under this angel character and title these new-creation beings, are very frequently spoken of, and sometimes interchangeably so, with their other names or titles; as saints, armies, servants, hosts, &c.

As it was in Zech. 14:5 and 1st Thess. 3:13, under the name of saints, so under the name and character of angels, they are *all* present in the judgment of the nations, as in Math. 25:31-46. "When the Son of man shall come in his glory, and all the holy angels with him," &c. "Then shall he sit upon the throne of his glory; and before him shall be gathered all nations (should be all the nations, Greek;) and he shall separate them one from another, as a shepherd divideth (his) sheep from the goats." This is manifestly the Son of man's judgment of the *living nations*.

We have seen that one of the prerogatives of Jesus Christ, is, that he is appointed Judge of the living and the dead. He brings all the angels with him when he comes; that is, all that are Christ's at his coming, 1st Cor. 15:23 and 1st Thess. 3:13: and the manner of collecting them together in the air is given, in 1st Thess. 4:13. The day of the Lord follows, chapter 5:1-3, The 4th chapter separates all the then *living saints* whether in heaven with Christ or in the body on earth. The 5th chapter strikes at the separation of others, who will

"come out of the great tribulation," during the pause in the air, and at the coming of the Lord to the earth, for the judgment of the living nations.

"All the holy angels" come with Christ, to prepare and take possession of the kingdom of God on earth, which time is called, "the great day of the Lord." In this day of the Lord is the dividing and separation of the living nations. Terrible day! Test day to the loyalty of the righteous and the wicked!

The touchstone is the treatment of these "little ones," who believed in him, and are now present with him; these angels, messengers, I sent to you for my own and my Father's glory and your own eternal good. The King, knowing his loyal subjects and the good treatment his little children received, and in public justification of his righteous sentence, will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and gives the reason and law of his righteous judgment. "I was hungry and ye gave me meat, I was thirsty and ye gave me drink," &c., vs. 35-37. Then the righteous conscious of their own unworthiness will answer, "When saw we thee a hungered and fed thee?" &c. But the "King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then turning to those on the left hand, and knowing them to be disloyal subjects, will issue the ter-

rible sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Then follows the reason; for I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink." Then they, true to their disloyal character and in self-vindication, will say; "When saw we thee a hungered or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" "Then shall he answer them, saying; Verily I say unto you, inasmuch as ye did it not to one of these, ye did it not to me." Then is added the final doom, "And these (the disloyal and rebellious) shall go away into everlasting punishment; but the righteous (the loyal, trusting little ones) into life everlasting, or eternal."

Is this then the final settlement, judgment and doom of all men for eternity? By no means, as we interpret the Word. But it certainly is the final and eternal sentence and doom of the wicked, who are included in this judgment; and the final and eternal sentence of life, glory and blessedness to the righteous, who are the subjects of it. It includes on the one hand, all those who are known as the Beast (Antichrist) and the False Prophet (probably "Babylon;") and on the other, all the new-creation resurrected company, known as holy angels, saints and armies of Christ. The *former*, seem to include all who had the call and offer of salvation through God's provision, and yet turned away from it to follow Satan. They became

‘his angels’ (demons) instead of Christ’s angels (saints.)

This is remarkably true with regard to those who were entrusted with the affairs of the Messiah’s promised kingdom, and of the church of Jesus Christ during his absence. These are judged and condemned in three vital particulars touching their life and character:

1st. Math. 25:3, they had no oil, “They took their lamps and took no oil with them.”

2nd. They hid their Lord’s money entrusted to them. “Thou wicked and slothful servant,” is the sentence against them, verses 18, 24-26.

3rd. The ill treatment of their Lord, as shown by their neglect and ill treatment of his brethren, who are now present with him and before them, verses 42-46. These deluded souls seek to vindicate themselves; “When saw we thee,” so, and so, “and did not minister unto thee?”

They even plead to excuse or palliate their past conduct; “We have eaten and drunk in thy presence, and thou hast taught in our streets,” Luke 13:25-29. There is no entrance for such followers of Satan and Antichrist into the kingdom.

The *latter* included all those who heartily accepted the offers and terms of salvation and the kingdom, following in faithfulness and truth their Lord to the end; ever loyal to him, who called them; faithful servants, taking oil with them; improving their talents; loving their

brethren, even the least of them. Thus classified by the Word in Rev. 20:4, "And I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God; and which had not worshiped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years."

Before leaving this 25th chapter of Mathew, I cannot but speak of the striking parallel between the account here given, and that of the 19th chapter of Revelation from the 11th verse and the 20th chapters through the 6th verse. It identifies the events; as also, the "holy angels" with the armies.

The kingly character of the Son of man is marked in both. In Mathew he sits upon his throne as a king. In Revelation rides upon a white horse, wears many *diadems* (first time this term is used as a badge to indicate his kingly authority;) and a name written on his vesture and thigh "King of kings and Lord of lords." He brings his angels in Mathew, and his armies in Revelation, both indicative of executive work in judgment. In both instances "the nations" are the subjects dealt with. In Mathew he divides them as a shepherd divides the sheep from the goats; in Revelation he smites them with the sword of his mouth and rules (Greek, shepherds) them with a rod of

iron. The manner in which this is done is given in Revelation, and the righteous character of the judgment in Mathew.

The eternal happiness of the righteous and the eternal misery of the wicked are given in both. To the *former*, in Mathew, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;" and in Revelation "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and they shall reign with him for a thousand years." To the *latter* in Mathew, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels;" and in Revelation, "and the Beast was taken and the False Prophet that wrought miracles before him. * * These both were cast into a lake of fire, burning with brimstone; and the remnant were slain with the sword of him that sat upon the horse. * * * And all the fowls were filled with their flesh." In Mathew it is said, "These shall go away into everlasting punishment," (torment, Greek.) In Revelation "these both were cast alive into a lake of fire, burning with brimstone." In both cases we are to understand, I suppose, that the wicked spirits of those who thus perish, being filled with the spirit of their leader and deceiver, go down to torment, to await the final execution of their sentence and eternal doom, at the second resurrection and judg-

ment before the great white throne, Rev. 20:11-15.

Finally in Mathew, there is nothing definitely spoken of with regard to the nature of the kingdom of God, or kingdom of heaven, now just inaugurated on earth. Eternal life is assured to all those who have now passed safely through this terrible judgment. But whether there will be living nations on earth, or not, is not recorded. But in Revelation it is certainly very definitely spoken of, not only in the 20th chapter, but also in the 21st, and elsewhere in the Scriptures. To them there will be a glorious reign of righteousness and peace, under Christ and his resurrected saints for a thousand years and to close with the final judgment of the multitudes of Gog and Magog and the judgment of the great white throne."

If it be asked, how can this be? I can only say, if our interpretation is correct, it can and will be done.

In the temporal judgment of the world's deluge in the days of Noah, Noah and his three sons and their wives, were carried across the flood in the ark that God prepared for them, and became the basis of repopling the earth; so also these spared nations and peoples, can be preserved in and by God's ark, prepared for them, over this first storm of God's wrath upon the Beast and False Prophet and their followers. Yea, through the one thousand years of judgment and Millennium (for the two run parallel,) until Satan is loosed for a little season; and

the true character of Gog and Magog is developed by another rebellion, only to be destroyed by him who is "King of all kings." They go down together to the doom and torment of the Beast and the False Prophet. The devil, too, is cast down (not to the abyss as before the Millennium) to "the lake that burns with fire and brimstone" (*Gehenna*.)

While the flood was on the earth, the ark bore in it a Ham, as well as a Shem and Japheth. While under restraint in it and while crossing the judgment flood, he was submissive and docile as the others, but how soon after, he began to develop his true character? How soon Ham became the accursed son? While on the other hand Shem was blessed and recognized as the line of the true promised seed? Japheth was also blessed and recognized: but not like Shem.

Men though submissive during the Millennium, when Satan is bound in the bottomless abyss, that he should deceive the nations no more during that time, will need a change of heart to make them loyal to the King, as much as they need it now, and ever have needed it, to make them true and faithful to the Lord and Savior. During the Millennium, or judgment day, woe be to the man or nation that rebels and refuses to worship the King, the Lord of hosts, Zech. 14:16-19. Isa. 60:12; "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

“And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, and to keep the feast of tabernacles. * * This shall be the punishment of Egypt, and the punishment of all nations, that come not up to keep the feast of tabernacles.

Jerusalem is the central place of worship that day, and Israel the head of the nations. “At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart,” Jer. 3:17. “The Lord’s sanctuary shall be in the midst of them forevermore,” Ezek. 37:27,28.

Israel *all* gathered, and the face of the Lord “not hid any more at all, for I have poured out my Spirit upon the house of Israel, saith the Lord,” Ezek. 39:28,29.

The judgment of Gog and Magog is certainly a very different one from that in Math. 25th and Rev. 20th chapter.

The first is at the beginning and the other at the close of the Millennium. The first the resurrection of the righteous, and their reign with Christ for a thousand years; and the other the resurrection of all the wicked dead, to everlasting torment, which is the second death. The parable of the tares and our Lord’s explanation

of it, appear to refer to the same occasion we have been considering, see Math. 13:24-30, 36-40. "The reapers are the angels." At the end of this age, "the Son of man shall send forth his angels," &c. As long as these angels were acting as *douloi*, servants, they were not allowed to gather out "the tares," but now they are sent as angels, executors, messengers, to gather out of his kingdom, these tares, these wicked children of Satan. From the parable, there are two sets of these in the field, the tares and the good wheat, that is, the children of the kingdom, sown by the Son of man, and the children of the wicked one. When the harvest comes at the end of the age, the conflict begins. As we have seen, there are two stages to the Son of man's coming.

1st. Into the air, where he gathers his church.

2nd. After a period of time he comes with that church, called his "armies," or "holy angels," in the manifestations of his power and glory, to execute judgment on the nations and take possession of his kingdom. He issues his orders to his redeemed, probably from his enthroned seat in the air, and as his angels they obey his commands, and "gather out of his kingdom all things that offend and them that do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth." This done; "then shall the righteous shine forth as the sun in the kingdom of their Father." The transfiguration scene on an enlarged scale

is seen and enjoyed on earth. Luke 9:28-36 with 2nd Peter 1:16-18.

“Do ye not know that the saints shall judge the world? Know ye not, that *we* shall judge angels?” 1st Cor. 5:2,3. When shall we judge the world and angels, unless it be at the coming of our Lord Jesus Christ, with all his saints, or, with all his holy angels? Noah judged the world, when the flood came and destroyed them all. So will we judge “the world,” and all deluded followers of Satan, called his angels (demons) at the coming of our Lord to the judgment by fire.

Again, is not the same truth taught in 2nd Thess. 1:7-10? “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance,” &c. When? Why, when he shall come to be glorified in his saints, and to be admired in all them that believe. That is; Christ is to be admired and glorified in his saints and all true believers in that day—not to be glorified and admired of angels of another order of creation—but in the execution of vengeance upon the malicious troublers of his children, by the Lord Jesus and his angel-saints with him. I can see no other meaning to this passage of the Scriptures. The phrase “mighty angels,” need trouble no one, for these saints now pure and holy, are full of the Holy Spirit and power, vastly beyond what we can conceive of any other supposable

creature. Even the malicious enemy, Satan, is under their control, in "the name of the Lord Jesus" and "the power of his might."

Men in the flesh, when strong in faith, consecrated to God and filled with the Word and Spirit are mighty. It was Samson's power, before he tampered with his Delilah. This was the angelic power of the worthies of the Old Testament, as recorded in the 11th chapter of Hebrews. David could slay the lion and bear when but a stripling of a youth; conquer and behead the giant Goliath of Gath; and accomplish many mighty deeds of prowess. Stephen could peer the heavens, and see Jesus standing on the right hand of God. Peter and others could raise the dead in the name of the Lord Jesus. If so in our weakness according to the flesh, what can be the limit of the saints in glory?

There are other passages of the Scriptures that might be considered in this same connection of the Lord's coming, but for the present, we defer them and pass on to others.

Hebrews 1st and 2nd chapters: The term angels is frequently used. At first sight it might appear, that a different order of creatures from man, is referred to: but closely examining the entire connection, it is manifest that the contrast is between dispensations, or rather *ages*; especially that of the Old and New: and also the superiority of the Head of the New over the Head and leaders

of the Old. 1st chapter, 2nd verse; "By whom he made the worlds, or *the ages* (*tous aiōnas*.)"

God revealed his will, and conducted his government in the past age or ages by and through angels of whom the Lord himself was the Chief or Head Angel of all. But since the personal coming of the Lord in the flesh, the completion of the atonement by his one offering of himself for sin, the resurrection from the dead, and his enthronement on "the right hand of the majesty on high:" the administration of the government is fully given into the hands of his Son. Hence Jesus could say to his disciples just before his ascension; "All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach (make disciples) of all nations, &c., lo, I am with you alway, even unto the end of the world," (age) Math. 28:18-20. This is the Church-age in which Paul writes to the Hebrews, and he seeks to enforce the superiority of the latter over the former.

The leading line of thought and argument in the two chapters before us, I will endeavor to give briefly:

1st. The administrative parties of the two dispensations, or ages, are brought to view in the 1st chapter and first 4 verses.

In the Old Testament age, or ages, they are spoken of thus: "God, who at sundry times, and in divers manners spake in time past unto the fathers by the prophets." Brief but very comprehensive statement. It includes many

ways and the many times that God, the great Sovereign of all, revealed his will through the ages past, unto his people; "Unto the fathers by the prophets," among whom stands first the great Prophet of all, the Lord himself, as he was so often seen, either in vision, in dreams, as the angel of the Lord, or directly seen and conversed with. Sometimes other men-angels were sent and came with him. Then the multitude of prophets with their many and varied revelations of God's will to men, all sent and qualified as messengers or angels to carry out the will and purpose of God.

In the New Testament age, the Son is spoken of thus (2 and 3 verses:) "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things," &c. After this, he speaks of God's creating the worlds by him, and describes him as the veritable essence of God himself. Then

2nd. The contrast is drawn between the administrators of the first, under the name of "angels," on account of their missionary or angelic character; and the Chief Administrator of the second, viz, "the Son." Thus; "being made so much better than the angels (these prophets &c.), as he hath by inheritance obtained a more excellent name than they."

5th verse, "For unto which of the angels" (these worthies, prophets, messengers, leaders,) "said he at any time, thou art my Son, this day I have begotten thee?"

To no other was it so said. It *was* prophesied of the Son, Psalm 2:7; and afterwards fulfilled to the letter, and so recorded, Acts 13:33. "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm," "thou art my Son, this day I have begotten thee." Again the challenge is made; "I will be to him a Father, and he shall be to me a Son!" This was conditionally made to David concerning Solomon, but he proved himself unworthy, and it was reserved for his future Son, Jesus, the righteous One. Then after him to many who became righteous in him; as 2nd Cor. 6:18.

To magnify the administration of the Son, over that of the prophets &c., of the past, the apostle brings another argument, 6th verse. When he bringeth (shall have brought, Greek) in the first begotten into the world (habitable world, Greek,) he saith, "And let all the angels of God worship him." These worthies, prophets, &c., whom God sent to be teachers, leaders and guides, even these shall bow down and worship him; that is, this same Jesus, the resurrected and glorified *Son of man*. The expression, as we interpret it, refers to the time of the second coming of our Lord; for it is declared concerning the lowly Jesus, when the day of his humiliation is over, "That at the name of Jesus, every knee shall bow * * and every tongue confess that Jesus Christ is Lord to the glory of God the Father," Phil. 2:10, 11.

Furthermore, it was at his resurrection from the dead, that he was begotten. "Thou art my Son, this day I have begotten thee." It was not in his humiliation that this was said, but in his exaltation. At and in his second coming, to the rewarding of the saints, and the judgment of the world will this be fulfilled. The 24 elders, the four living ones, and "the many angels," even "ten thousand times ten thousand and thousands of thousands" shall rejoice to praise and worship him; not only as he is Lord, the Son of God; but also as the Lamb (Greek, little Lamb) slain, "having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth," see Revelation chapters 4,5,7:11th verse.

Again, in this declaration, "and let all the angels of God worship him," it is manifest, he who is the Lord, the uncreated and living One, the Chief of all the angels is excepted. He cannot worship himself. He may change the mode of his administration, which he did; for, "In the beginning was the Word, and the Word was with God, and the Word was God. * * And the Word was made flesh and dwelt among us," John. 1:1,14. As such, he is the Emmanuel, God with us; as such, he lived, died, rose and is exalted to the right hand of God, our "great High Priest," "King of kings and Lord of lords," "God blessed for evermore."

7th verse, "And of the angels, he saith, Who mak-

eth his angels spirits, and his ministers a flame of fire." These prophets and men of God of old, whether in their embodied or disembodied state, were often mighty spirits and a flame of fire in the revelation of God's will and Word to men, and in the actual execution of that will, and word, in mercy and judgment. As a few, among the many examples, to which we may refer the reader, are Gen. chap. 11, The scattering of the nations at the building of the Tower of Babel, when the Lord, the great Prophet of all, the Chief Angel of all, came down to see and execute God's will. Gen. 18th and 19th chapters, The deliverance of Lot and the terrible overthrow of Sodom. Ex. 3rd chapter, The burning bush and the call of Moses. Ex. chapters 11-14 inclusive, with Num. 20:16, The deliverance of the children of Israel from Egyptian bondage and through the Red Sea, while the Egyptians perished. Moses, Elijah, Elisha, were mighty prophets, spirits and flames of fire. But why speak further? The whole Old Testament abounds with the records of the words and deeds, of these angels sent from God. Truly they, and all of the New Creation whether in heaven or on earth, when filled with the Spirit of God are mighty spirits and flames of fire. The Psalmist strikes the same string in praise to the Lord, "Bless the Lord, ye his angels, that excel in strength, that do his commandments, harkening unto the voice of his Word. Bless ye the Lord, all

ye his hosts; ye ministers of his, that do his pleasure," Ps. 103:19-20.

But after all, how vastly beneath the Son of God in his administration of God's government in this age, or the coming age and ages, 8th verse, "But unto the Son, he saith, Thy throne O God, is forever and ever, a scepter of righteousness, is the scepter of thy Kingdom." "Thou hast loved righteousness and hated iniquity; therefore God, even thy, God hath annointed thee with the oil of gladness above thy *fellows*." Not above foreign angel creatures, but, those who are thy *fellows* (Greek, *partners*.) This same word is used in Heb. chapter 3:1, and also 14th verse, showing the partnership of the Son, *the First* in this new order of things, and the "holy brethren" of "the heavenly calling," that is, 14th verse, "if we hold the beginning of our confidence steadfast unto the end." We, the church, are partners together with the Son in this new administration down till the church of this age is completed. Those who believed and kept his commandments before this age, were his angels, together with the Lord, their Chief Angel, all reckoned his people together on the purpose and promise of the living God.

The order being, if we apprehend it aright: The Son perfected in resurrection first; then the church gathered out and completed second; then Israel and the saints or angels before them, as also the remnant of Israel and

the nations, during the great tribulation day just before the coming of the Lord, gathered together and perfected, all constituting the "New or heavenly Jerusalem." It is to this resurrection and glory, that all Old and New Testament saints looked and longed. The 11th chapter of Hebrews gives us the life and expectation of some of this to be resurrected and glorified company of the saints of the Old Testament, and closes with this declaration: "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, (the Gentile church,) that they without (or apart from) us, should not be made perfect."

13th and 14th verses, "To which of the angels said he at any time, Sit on my right hand till I make thine enemies thy footstool?" It was not said thus to any of the prophets, leaders, messengers, &c., before the coming of the Son of man in our nature, and the resurrection and exaltation at "the right hand of the Majesty on high." But it *was* said to him, prophetically, in Psalm 110:1, "The Lord said to my lord, Sit thou at my right hand, until I make thine enemies thy footstool;" and quoted in fulfillment, as applied to Jesus Christ, in different places; as, Acts 2:34-36; 1st Cor. 15:25; our text and elsewhere.

After that, we who believe and trust in him, become sons by the new birth, the new creation and adoption. The new birth or the new creation by the Holy Spirit, opens the way for us to become sons, and faith in Christ

Jesus secures the entrance into the family of God, as sons or children, see John 1:12,13; Gal. 3:26. The spirit ratifies the act of adoption, by taking up his abode in the "New man," in Christ Jesus. Rom 8:9-11; Eph. 2:18-22. This same "spirit of adoption" makes us enjoy our liberty in Christ Jesus, assures us, "bears witness with our spirits that we are the children of God," that we "are heirs of God and joint-heirs with Christ," Rom. 8:15-17, and keeps us as a sealed package until the day of redemption; not only through this life, but onwards to *the perfection* of the church, "the first fruits of the spirit," at the coming of Christ, by the resurrection of our bodies, Rom. 8:23; Eph. 4:30; Eph. 1:13,14.

And the more the believer surrenders himself to God through Jesus Christ our Lord; the more that Spirit will sanctify him, and use him for God's glory; and give him joy and peace in believing, even "joy unspeakable and full of glory, receiving the end of his faith, the salvation of the soul," 1st Peter 1:8,9.

But what about the angels referred to in our text? We certainly can say (and it is implied in the question) that not one of them ever did, or ever could so perfectly keep the commandments or law of God, as to obtain the right of this exaltation.

Even Adam when tried, failed. Jesus was the first man, since the fall, that did so keep the law, even unto death. "Wherefore God hath highly exalted him and

given him a name, which is above every name," Phil. 2:9. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," Acts 2:36. "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God." So the Chief Angel of all rightfully won the position and honor.

As to his associate angels (prophets &c.), although they were not able to secure this relationship, and much less sonship with God, on account of the weakness and sinfulness of the flesh—yet by faith in their Lord, who was sent to fulfill the covenant and promises to all who would believe and obey him, they could and did become the true Israel of God, the true "circumcision" "of the heart in the spirit." Seven thousand of them in the darkest days of Israel bowed not the knee to the image of Baal, Rom. 2:29 and 11:4. Some of these saints, even before Israel's day, were so eminent as to deserve special mention among the worthies of the 11th chapter of Hebrews, as Abel, Enoch, Noah; and many others were, both before and after, preeminent.

Their faith was reckoned unto them for righteousness, even as Abraham's was, who was the father of the faithful, Rom. 4:3,9,16,22-24; Gal. 3:6-8. We reckon them therefore new creatures in Christ, born again by the Spirit, Gal. 4:28,29. The apostle says: "Now we,

brethren, as Isaac was, are the children of promise. But as then, he who was born after the flesh, persecuted him that was *born after the Spirit*, even so it is now." The Spirit is the quickener from death to life in every age. We are not to infer from John 3:5, that because Nicodemus was a Jew of rank and Jesus said to him, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," that therefore all Israel were unregenerated before Christ. Nicodemus was manifestly an unregenerate man when he first came to Jesus, and no Jew nor Gentile, without this quickening to life can enter the kingdom, is the force of this declaration. And I think the discussion of the "relation of the Jews, Gentiles and the church of God" in Eph. 2:11-22, is not to be confined to the Jews and Gentiles, who enter into the present age church; but takes in a wider range, and covers all who are born of the Spirit through faith in Christ. All who were born of the Spirit before Christ came in the flesh, constitute part of the new creation and were used wonderfully by the Lord as angels to reveal and do God's will. They were children on the promise and covenant of God, but are children, as heirs "under tutors and governors until the time appointed of the Father," Gal. 4:1,2 &c. But the same Spirit who created them anew, also seals them till the day of their full sonship with the risen and exalted Head, who now sits upon "the right hand of God" till all his enemies are under his feet. They have

their full rights secured only through the mediatorial work, and exaltation of their Chief Angel. Their great work before, was that of "ministering spirits, sent forth to minister for them who shall be heirs of salvation."

Was not this their special mission while they were in the body, as prophets, leaders, teachers, &c.? And in the spirit world God will use them, as he will, for his glory and the well being of his people. It appears as though the angelic world of spirits act as guardian angels, and are intensely interested in every soul that is saved, Luke 15:10. Likewise, I say unto you, there is joy in the presence of the angels of God, over one sinner that repenteth."

The conclusion and exhortation follows in the 2nd chapter; "Therefore *we*," we who have been ministered unto by the Son, who is so infinitely exalted, "we ought to give the more earnest heed to the things, which we have heard, lest at any time we should let them slip." Then follows the reason; "For if the word spoken by angels,"—those who were sent of God at "sundry times and in divers manners"—if the word spoken by these (i. e. angels) "was steadfast and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witness by signs," &c., "and gifts of the

Holy Ghost." The "word spoken by angels," refers especially to Moses and Aaron and the thousands of other saints with them on the occasion of the giving of the law. If God visited speedy vengeance upon those who despised his word given through such a medium as these (and in a less enlightened day and age,) how shall it be with us who have received it through the "only begotten Son," and those who heard him, if we neglect and despise it? How can we escape?

5th verse, "Unto the angels he hath not put in subjection the world (the habitable world) to come." It is to the Son this exalted honor is given. And before even he could reach that honor and glory, he had to be made a little (or for a little) lower than the angels.

The reason assigned for this state of humiliation, is given, 9th verse. "But we see Jesus, who was made a little lower than the angels for the suffering of death * * that he by the grace of God should taste death for every man." The reasons given, read 10 and 15 verses inclusive:

1st. To bring many "sons to glory" and "become the captain of salvation," he must be made "perfect through sufferings."

2nd. The Sanctifier and sanctified are all of one. As the mercy seat and cherubim were all of one golden piece, so the Son and the children God gave him are all of one. Since he has thus humbled himself even to

death for us, "he is not ashamed to call us brethren."

3rd. That he might become a partaker (or partner) with us in our human nature (flesh and blood), and that he might destroy our enemy; "that, through death he might destroy him that had the power of death, that is, the devil; "and deliver them who through fear of death were all their lifetime subject to bondage." And now, since this is accomplished and he is risen triumphantly, "He is crowned with glory and honor" (9th verse.)

In conclusion of this chapter he reassures them of his perfect likeness in all respects (yet without sin) to his brethren whom he redeemed and saved.

"Verily he took not on him the nature of angels; but he took on him the seed of Abraham;" or as we may render the passage, "He took not hold of angels; but he took hold of the seed of Abraham." The *natural* seed of Abraham, for this is the side under review, by the apostle, and not the spiritual seed of him (Abraham) as a believer. The meaning I take is simply this, that Jesus took not hold of the new creation (as Abraham was when he became a believer;) but he took hold of the natural seed of Abraham as he was before he became a child of God by faith. Or if you will, he took not hold of the "second Adam" nature; but he took hold of the "first Adam" nature, see 1st Cor. 15:45-47. He therefore stooped vastly lower than the new Adam nature or the new Abraham nature; for he took upon him, in order

to the suffering of death, the *first* Adam or *first* Abraham nature, and yet without sin. Hence it is added; "Wherefore in all things it behoved him to be made like unto his brethren." Why? "That he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath *suffered, being tempted*, he is able to succor all them that are tempted."

He had to become man, as we are, in our natural condition (yet without sin), that he might take our place, suffer and die for us. He had to suffer and die for us, that we might suffer and die in him when we receive him by faith. He had to rise from the dead and become the first begotten of God, that we might rise in him by faith into our new life and become sons of God like him. He had to be exalted to the right hand of God, that in due time, we may be exalted to reign with him.

Before we leave Hebrews there are two other passages, in which the word angels is found. The first: chapter 12:22, "To an innumerable company of angels."

This clause is grouped together with a number of others, expressive of the endearing nature of the heavenly household, to which the believers of the New Testament have come.

All we have to say, it seems much more in harmony, to class these with the redeemed and Redeemer, and

God, the judge of all, than to make them the only separate company referred to. They probably refer to the vast number of Old Testament saints in glory; while the other class, spoken of, as "the spirits of just men made perfect," refers to the spirits of New Testament saints [Heb. 39 40.]

The second, Heb. 13:2; "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

It is difficult to conceive, how one could entertain angel spirits of a different order from men. But it has been done over and over again, with angels who came in the flesh, and those who came in form, person and habiliments of men.

That the angel of the Lord, as well as other men, came frequently, we have seen.

We can conceive the Lord, who is a quickening spirit; or his new-creation associates, who partake of a like nature, as men (called angels) appearing as such and being entertained; but angels of a different order (according to the common conception of these creatures,) how can they appear and be entertained by men in the flesh? It seems to us incredible. But we, when failing to entertain strangers, may unwittingly and sinfully turn away God's messengers or angels, sent of God for our spiritual and eternal welfare.

I have no doubt there are many angels of God in the

form of servants, who are absolutely refused and turned away without a hearing, by those unto whom they had been sent for a rich blessing from the Lord.

I select a few more passages of the Scriptures, that might seem to refer to a different order of beings, than that from men. I quote two, that refer to the same or similar events, viz:

2 Peter 2:4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;" with Jude 6th, "And the angels that kept not their first estate [principality,] but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

When we come to examine these in connection with their contexts; they seem to be far more in harmony with the subject under consideration, to make "angels" refer to men under conditions; and to God's dealing with them.

1st. The article is omitted in both instances, in the Greek; a very important consideration in understanding the correct meaning.

2nd. The immediate connection in both records is, with other events in the history of God's dealings with men; teaching these "false teachers," "who bring in damnable heresies, even denying the Lord that bought them;" and also these "ungodly men, who crept in una-

wares," their terrible doom in the great judgment day coming.

If terrific judgment overtook those of preceding ages and generations, what shall be the end of those who turn away from the Lord Jesus Christ, and "count the blood of the covenant, wherewith they are sanctified, an unholy thing, and do despite unto the spirit of grace?" and not only do this, but also carry their infamous work to the destruction of others? The apostle Peter takes us back to the days just preceding the days of Noah. The character of the "sons of God," those who had been *called* to be the sons or children of God, but who instead of complying with their call, had grievously corrupted themselves, Gen. 4:26 with 6:1-13. "When *men* [the descendents of the accursed Cain] began to multiply on the face of the earth, and daughters were born unto them." Then the "*sons of God*" [the descendents of Seth, blessed as being in the line of the promised seed,] when these "saw the daughters of *men* that they were fair, and they took them wives of all which they chose." "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually."

Thus was his spirit grieved and almost quenched out of the world. Except Noah and family all were ripe for the judgment and destruction that came upon them in the days of Noah.

Now if these Shemites, called to be sons of God, to be used by the Spirit, called to be angels for the advancement of God's cause on earth and the promotion of his glory; if these "kept not their first estate [their principality, margin,] but left their own habitation," mingling in adultery and licentiousness with the accursed Cananites, and turned their back upon their high calling of God; if these perished under the wrath of God, and are reserved in the torments of the Tartarus, until the judgment of the great day; how much more will these latter-day monsters perish in the coming terrible judgment day of the Lord? Read Heb. 6:4-6 and Heb. 10:26-31.

God saved Noah and family out of this wreck; Lot and his two daughters out of the terrific judgment of fire and brimstone that came upon Sodom and Gomorrah; the believing people of Israel out of the destruction that came upon the unbelieving during their wanderings through the wilderness from Egypt to Canaan (Jude;) so also will God save out of the judgment of fire all true believers, saints, angels,—servants—when the Lord comes. I would ask on leaving these Scriptures, What proper idea can one have of angels of a different order of being reserved in hell (*Tartarus*, the heathen notion of *Hades*) till the day of judgment? If there are such spirits (evil angels, as supposed,) are they not already judged? What has the coming judgment day of the Lord to do with any

except those, who have been partakers in the sins of the human race?

We have to prove from the Word, beyond question, that Satan had accomplices in the original overthrow, or fall of the human race, before it could be established, that they are "reserved in everlasting chains under darkness unto the judgment of the great day;" or, otherwise prove, that God created such beings after the fall, and that they afterwards fell from their innocence, and took part with Satan in the eternal ruin of men.

But we fail to find either of these proofs in the Bible.

While speaking of the earlier times of the world's history, there is another text which is sometimes construed so as to refer to another class of holy beings in existence before the creation of man. I refer to Job 38:6-7. The Lord answered Job, saying among other questions; "Whereupon are the foundations thereof [that is of the earth] fastened? or, who laid the corner-stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

1st. This may possibly, in a figure of speech, refer to the morning of creation; when all creation animate and inanimate, sprang into existence by the hands of God and the word of his power. All the creation of God "sang together" (in unison) and "shouted for joy." But as the terms "morning stars" and "sons of God," do

not agree with the proper or scriptural use of these terms, as applied to any of the first creation of which we have an account in Genesis, except to the original pair in the garden of Eden, I prefer to submit an interpretation which, I believe, will be found to harmonize with the general teaching of the Word, and that is,

2nd. It has special reference to all the earlier "sons of God," who by faith in the promised "seed" (Gen. 3: 15) became subjects of the new-creation.

It was, by and for, the Head of this new-creation that the earth was originally founded, and the heavens also created; and will finally be inherited and possessed by them. "The righteous shall inherit the earth and dwell therein forever," Psalm 37:29.

The Savior says "The meek shall inherit the earth." And to the Son it is said, Psalm 2:8: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

Again, what or who was the "corner-stone," at which all the morning stars sang in unison and the sons of God shouted for joy?

The Scriptures speak of only one Corner-stone, and only one Foundation-Rock that is laid. Gen. 49:24, "The Shepherd, the Stone of Israel"¹—Israel's Rock, Deut. 32:4, 15; 18, 30, 31. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1st Cor. 3: 11, "Therefore, thus saith the Lord God, Behold I lay in

Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation, he that believeth shall not make haste," Isa. 28:16. Jesus Christ himself being the Chief Corner-stone, Eph. 2:20. "The stone which the builders refused, is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes," Psalm 118:22,23 and elsewhere.

When was this Corner-stone laid, this Foundation-Rock? From eternity. In the counsels of the God-head, in the purposes and decrees of the Three in One.

"The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning; or ever the earth was * * when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him," Prov. 8:22-32; Ps. 102:25.

All through the ages, this Son of God, Son of man, the only Mediator, was the one, by and through, and for whom, both creation and redemption were effected. The material creation, both visible and invisible, was but a link in the chain, to reach the stupendous work of redemption, over which Jesus Christ is Head and Lord of all. Col. 1:13-18, "Who is the image of the invisible God, the first born of every creature; for by him were all things created, that are in heaven, and that are in earth, visible or invisible, whether they be thrones, or

dominions, or principalities, or powers; all things were created by him and for him; and he is before all things and by him all things consist. And he is the Head of the body, the church." See also Eph. 1:3-6, "According as he hath chosen us in him *before the* foundation of the world," &c. Eph. 3:15, "Of whom the whole family in heaven and earth is named." 1st Peter 1:20, "Who verily was foreordained before the foundation of the world; but was manifest in these last times for you."

We understand then this expression of our text, to refer, not only to Adam and Eve, as they basked in the light and glory of paradise; but especially to them and their immediate descendents, who kept their first estate (or principality) when they learned, that by the mercy and grace of God, they had regained and recovered by redemption through the promised "seed," their communion and fellowship with God, which were lost by their sin and fall.

Happy day, when these "morning stars" could again take up their more than paradisaical song! Happy day, when all the "sons of God," this morning day of the world could "shout with joy" over creation and redemption, as they realized the Corner-stone laid in the earth, in Zion, for themselves and all future generations!

It is exceedingly difficult to understand how this text came to be applied to angels of a different order of creation. The expression, "sons of God," is not a term

applied to such, in the Word; and cannot be, as we conceive.

The very conception of this class of supposed beings, is that of an independent and separate creation—each one independent of another. They do not descend from a common head and partake of a like nature to that head. How then could they be properly called children or sons?

So “morning stars” is properly applied to all new creatures in Christ Jesus. He is the head and called the “Bright and Morning Star,” Rev. 22:16, and the inference is legitimate that all who become children or sons through him are stars. “And many of them who sleep in the dust of the earth, shall awake; some to everlasting life, and others to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever,” Dan. 12:2,3. See also 1st Cor. 15:41,42.

The saints of old were familiar with the term “sons of God,” Gen. 6:2-4. This was before the flood. The record is made of Job, who lived after the flood. This leaves no doubt that he and others of God’s children were well acquainted with the term; and again it is manifest that they were accustomed to meet together in family and public worship.” See Job 1:5,6; Ch. 2:1. It would be easy then for this man of God, to understand what the

Lord meant by the challenge, Who laid the Corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?

1st Peter 1:12 requires some thought and consideration. The text reads, "Which things the angels desire to look into."—The article should be omitted, and read "Which things angels desire to look into."

We understand it therefore thus: The prophets who were God's messengers or angels of old, and sent to prophesy of these glorious truths that pertained, not to themselves, but to those who are now living in this age; greatly desired to know what these things meant. It is said concerning them, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you [us;] searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory (glories) that should follow.

It was revealed also unto these prophets by the Spirit that was in them, that these glorious revelations were not for them living in that age; but in a future one; even to this age, in which Peter says, these very things "are now reported to you [us] by them that have preached the gospel unto you [us] with the Holy Ghost sent down from heaven." Then follows "Which things angels desire to look into, What angels? Why, the same mes-

sengers that were so intently interested at the time the prophecy was given. These prophets, and thousands of others continue to desire to understand these grand and glorious truths, as they develop from time to time, and generation to generation. The word "look into," in the Greek, gives the intensity of the desire. It means "stoop down," "lean over" to behold these things, as they are opened up in the sufferings, death, resurrection and glorification of the Son of God, the Son of man; and after this the Spirit poured out, and the continued and continual ingathering of the sons of God. They stoop over to behold these developments of the wonder-working Mediator and Redeemer. If they were so interested by the Spirit when they were prophets in the flesh, is it to be supposed that now as they are saint-angels, or messengers in heaven, that their interest can abate? There is "joy in heaven over one sinner that repenteth;" yes, "there is joy in the presence of the angels of God over one sinner that repenteth," Luke 15:7,10; Math. 13:17. "God is not the God of the dead, but of the living," Math. 22:32.

These same angels, according to the view we have been presenting, take an *active* interest in the Lord's "little ones" on earth when the Lord permits. Luke 16:22, "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom." Math. 18:10, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always

behold the face of my father, which is in heaven.”—I may refer to these passages again further on.

But we need not confine the text under review to “the prophets and righteous men” in the Old Testament age, but certainly the angel-ministry both on earth and in heaven, are intently interested in searching, even “bending over” to understand these things that are now reported to us by the Holy Ghost through those who have given us the Gospel. Does not the desire, to know the Word of God that it may be given to others, almost consume some of those who are called to be messengers to others?

I appeal to those who “search the Scriptures daily whether these things are so.”

I know there are some who are called to be messengers, angels, who seem to be more anxious to know what the newspapers say, and trivial books and stories contain, than they do what the Bible teaches; but these are not the angels spoken of in our text, “which things the angels desire to look into.” Wherefore, as Peter exhorted the Christians whom he was addressing, so I repeat it to this generation, “Gird up the loins of your mind, be sober and hope to the end, for the grace that is to be brought unto *you at the revelation of Jesus Christ*.”

It spoils the beauty and takes away the force of the passage of Scripture before us, to refer it to any other angels than those who are personally partakers and par-

ticipators in this glorious redemption, as it unfolds from age to age and generation to generation.

Again in Math. 22:30; Mark 12:25; Luke 20:36 parallel passages. Here, as before, the article must be omitted, and will read, "For in the resurrection they neither marry nor are given in marriage, but are as angels in heaven." In Luke it is, "They are equal unto angels." *The* angels would seem to indicate a special, or a definite class of persons, but when the article is omitted, as it should be, it is indefinite and may refer to the whole, or any part, in heaven or on earth. Here it manifestly refers to those in heaven—"as angels in heaven;" or, "equal to angels," "for they are sons of God being sons of the resurrection."

God's saints in heaven, before the resurrection of their bodies, are spirits; and when employed to do service here below, as frequently they have been, they are termed angels, or messengers, to designate that special feature of their character and service. When they, or the Lord himself appeared, they appeared as the angel, or angels of the Lord; and were seen and communicated with as men. "A spirit hath not flesh and bones as ye see me have." "Handle me and see," Luke 24:39; also numbers 12:6-8. And he said, "Hear now my words. If their be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in

a dream." Even to Moses, "The similitude of the Lord shall he behold."

Now, our texts affirm, that after the resurrection we will be "as angels in heaven," or "equal to angels." Our bodies will then be spiritual, and not fleshly as they are here, "Not marry nor be given in marriage," as here in the flesh, "nor will we die any more." Immortal then. Paul describes our state as it will be after the resurrection of the body. "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."

We will be then "sons [or children] of God, being sons of the resurrection;" that is, children perfected in glory, body as well as spirit.

Our spirits were angels in heaven and used as angels before; but now our bodies partake of the same nature, and we become perfected angels in glory; like to the Son of man in his resurrected glory. Not only "children of God being children of the resurrection," but, "as angels" "equal to angels" like, or similar to the great Chief Angel of all.

1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

Once more, Psalm 78:25, "Man did eat angels' food: he sent them meat to the full." This has connection with the manna upon which the children of Israel fed in the wilderness, see context verses 22-24. The history of the event is fully given in Exodus, 16th chapter.

To refer this text to a foreign order of angels is simply confusion. What kind of food do these angel-spirits eat? Do they live upon this manna which is described in Exodus, chapter 16:31. "Like coriander seed, white; and the taste of it was like wafers made with honey?" To spiritualize it, so as to adapt it to these supposed creatures, is a very serious undertaking. No. But to refer it to its proper subjects, viz; the children of Israel, God's ancient people in the wilderness, and at the same time bearing in mind the typical reference to Jesus Christ, the Bread of life, it contains a most instructive lesson. "Man did eat angels' food."

1st. It was God's provision for sustaining his earthly Israel as they passed through the wilderness to the land of Canaan. Ex. 16:15. "This is the bread which the Lord hath given you to eat."

They lived upon this manna, and prepared it to their taste. The people went about and gathered and ground it in mills, or beat it in a mortar, and baked it in pans and made cakes of it," Num. 11:8.

2nd. The typical reference of this bread, is to the Lord Jesus Christ, the bread of life. John 6:31 &c.,

“Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven.” Verse 35, “Jesus said unto them, I am the bread of life.” Verses 48-51, “I am that bread of life, Your fathers did eat manna in the wilderness and are dead. * * * I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever.” Here is the true bread upon which the true Israelite fed at that time; and on this food men-angels have fed ever since, and even before. This is the angels’ food, that man did eat. It is the food that God has provided for men-angels; and not angels of another order separate from men.

As the Israelites served or prepared the manna to suit their tastes; so Jesus Christ can be received and eaten by his true believing people, but it must be the Jesus sent down from heaven, and not another. “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day,” verse 54. And this bread must be received by *faith*, “Verily, verily, I say unto you, He that believeth on me hath everlasting life,” verse 47.

Fifth. The basis or foundation of this new-creation, and its being used as angels, is found in the divine person, character and work of the Lord Jesus Christ.

In this divine personage and his work we discover the nature and origin of the greatness, dignity, power and glory, belonging to the whole subject of Angelology.

It begins in Christ, continues in Christ; and is eternal in Christ, the Lord, the Son of God, the Son of man, the eternal Son, the Head of all; and the origin of all.

The Scriptures center all in him, in his person, work, power and glory, this too before his incarnation as well as after. *Before*, on the immutable nature of his being, purposes and word, carrying forward and operating the future in the redemptive work, as though it were past; for "One day is with the Lord as a thousand years, and a thousand years as one day;" or, "a thousand years in thy sight are but as yesterday, when it is past;" but *after* his incarnation, death and resurrection, the same divine Being, continues to apply his completed redemption as an accomplished reality till all his own are saved, and the kingdom shall have been delivered up to God the father, "that God may be all in all." The Lord Jesus

Christ is the Foundation-Stone of the Bible; the theme of revelation from Genesis to Revelation.

The prophet Isaiah speaks of him thus: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called, Wonderful, Counsellor, the Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6-7.

The Apostle, in Hebrews, speaks of him in this exalted strain: "God * * hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he made the worlds: who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," Heb. 1:1-3.

This eternal Agent of the Godhead opened the door for the forgiveness of sins, for the bringing into existence this new creation, and for its high exaltation forevermore in glory. In the Scriptures, His divine essence, and wondrous working are seen in the creation, and in all the ages past and to come.

1st. In the Creation. "In the beginning God [or,

Godhead,] created the heavens and the earth," or in recapitulating and extending the account of creation in the 2nd chapter of Genesis, 4th verse, and onward "*the Lord* God made the heavens and the earth," &c. "The existing one" "The Jehovah" the name by which he is so often known, both in creation and redemption. "Who is the image of the invisible God, the first born of every creature; for by him were all things created," Col. 1:15-17. "The Lord God," The Lord, the Godhead, for *his* acts are the acts of the Godhead.

2nd. In redemption. From the fall of man to the giving of the law.

1. He inspires hope by an early promise to the sorrowing pair before turning them out of Paradise, saying, (while yet addressing the serpent, that deceived them,) "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," Gen. 3:15. He taught them how to cover the shame of their nakedness brought on them by their sin. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." Here we may infer the early institution of animal sacrifices as a covering for sin, pointing to the future sacrifice of the Lamb of God. That men were early taught the way of propitiating God for sin we may know by the offering of Abel. Gen. 4:4, with Heb. 11:4.

2. Though there was no written word given to

guide and teach them; yet the Lord himself often met with those to whom he was favorable and communicated his will. So the Lord himself appearing in person, or dream, or as the angel of the Lord, became the Word unto that generation till the law was given. And again, men's lives were so lengthened out in those days, that the Word of God once given would be communicated from one to another, so that the world could have been well instructed in the truth. We know that that age did develop some saints that became preeminent in righteousness: as, Enoch, Noah, Abraham, and others.

Again; This Lord, Jehovah, is seen carrying forward the great redemptive work from the giving of the law to Christ. This was done by a written law of the Lord, priests, prophets, an enlarged system of sacrifices, tabernacle-worship, temple-worship, communication with God through personal types, as high priests pointing to the coming of the great High Priest, the Lord Jesus Christ, the same Angel of the Lord, who still appeared in person to teach, instruct and assure his people as before; in a word, in all that we find written in the Word from Moses till Christ.

Still once more; This Lord comes in person to complete this redemptive work, and carry it forward till all are saved and gathered together with him in glory.

But to do this, he had to undergo a life of humiliation beyond our comprehension. The Holy Spirit

describes it in Phil. 2:6-8: "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Although so infinitely high, yet he had to stoop down and take upon him human nature, in order that he might live, suffer and die; and by so doing he offered a sinless sacrifice to God for us. In no other way could sinful men be redeemed and saved. God accepted the sacrifice and raised him from the dead.

The sacrifice was God's Lamb that he himself provided for him. To redeem his people, the stroke had to fall upon the Lord. But God provided him with a body to receive it. "A body thou hast prepared me," Heb. 10:5.

I am reminded of Abraham, at the command of God, who took the knife to slay his son Isaac. In purpose it was done, but God stayed his hand, and the stroke fell on the innocent ram, caught in a thicket, and it was consumed. So the body of our Lord received the stroke even to death, a sacrifice for us. But it was not possible for death to hold him and God raised him from death, a positive pledge of the resurrection of all who trust him. It seems as though our divine Lord, suspended the activities of his own divine nature in order that by the Holy Spirit

he might be conceived and be born a man, and live the infirm life of a man, without sin, that he might die, as a man in our room and stead; a perfect, sinless sacrifice to God for us. But the offering being made, the grave could not hold him, as it is written, "Because thou wilt not leave my soul in hell [*Hades*,] neither wilt thou suffer thy Holy One to see corruption," Acts 2:27. John 10: 15, 17, 18, shows the voluntary suspension, for a time, of his divine prerogatives and power. "I lay down my life for the sheep." "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

In the assumption of our nature, that he may lay down his life for us, the very heart of God, and of the Lord Jesus Christ, is opened up to us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. "We love him because he first loved us," 1 John 4:19. "God commendeth his love toward us, in that, while we were yet sinners Christ died for the ungodly," Rom. 5:6.

But by his humiliation he reached his exaltation. By taking on him the first Adam-nature and dying for us, he reached thereby the second Adam-nature. "Wherefore God also hath highly exalted him, and given him a name

which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God, the Father," Phil. 2:9-11. He is thereby "made High Priest forever after the order of Melchizedek." He thereby becomes "the first-begotten from the dead." He thereby receives the promise of the Father of the gift of the Holy Spirit, Acts. 2:32, 33. "This Jesus hath God raised up, whereof we are all witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

He hereby, as the risen and exalted Son of Man, becomes Lord over all. All power is given into his hands to endue his apostles and ministering servants for the preaching of the Gospel to all nations and for the ingathering of his church down to the end of the age: and in the age to come to reign King of kings and Lord of lords, until all enemies are placed under his feet. He hereby completes, through the Holy Spirit, the written revelation of God's will to men: and still further walks among the seven golden candlesticks continually by his Sent One, viz: the Holy Spirit, who is now personally in fullness and power present in his church.

We conclude, therefore, that in the divine person, character, and work of the Lord Jesus Christ, is found

the basis or foundation of this new creation, and consequently, of angelology. This too, both in the Old and New Testament dispensations. In the Old, angels appeared much more frequently: because this was the mode of communicating God's will to his people and to the world.

1st. Through prophets and "holy men of God," as they were moved by the Holy Ghost," and

2nd. Directly, through the angel of the Lord, and his associate angels, as they appeared from time to time.

But now in the New, the necessity is largely removed; so, we have the presence of the Lord Jesus, by his ever present Spirit, through faith in his Word.

Now every child of God has the privilege of living in the very presence of God through the Lord Jesus Christ by his Spirit through faith in his completed word. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith," &c. Heb. 10:19-22. He "hath raised us up together, and made us sit together in heavenly places in Christ Jesus," Eph. 2:6.

Sixth. The efficient, acting and active agent in producing or manifesting this new-

creation and its angel-character, is the Holy Spirit, the third person in the Godhead.

1st. In Creation.

Here we find the Spirit, the third person of the Godhead, is the acting agent. Gen. 2:2, "And the Spirit of God moved upon the face of the waters." In Ps. 33:6, it is said; "By the word of the Lord were the heavens made, and all the host of them by the breath [Spirit] of of his mouth." In Job 26:13, "By his Spirit he hath garnished the heavens."

2nd. In Redemption.

The Spirit in this also is the divine, acting and efficient agent, all through the ages. The Scriptures represent him as the all-powerful, quickening One; bringing from nothing into existence, and from that which exists, into life and activity.

We witness him as the active working agent in the days before the flood, when "God saw that the wickedness of man was great in the earth," and "the Lord said; My Spirit shall not always strive with man, for that he also is flesh," Gen. 6:3-5. He was the acting and active One in Noah, as a preacher of righteousness, 1 Peter 3:18-20; 2 Peter 2:5. So also the quickening Spirit in Joseph, Gen. 41:38; Moses, Joshua, Bezaleel, Elijah, Elisha, Gideon, Jephtha, Samson, David and many others of the Old Testament worthies.

By him we have the will of God revealed through the prophets and holy men of God, in all ages, in dreams, visions, similitudes, revelations. The whole Bible is his production. "For the prophecy came not in old time, by the will of man; but holy men spake as they were moved by the Holy Ghost," 1 Peter 1:21. Here in this divine, creating and enlightening energy of the Holy Spirit, we have, as we believe, as far as the holy angels are concerned, the secret *power* of Angelology. God in all this acts on his own eternal prescience, purpose and word, bringing forth or calling "those things which be not as though they were," Rom. 4:17.

Christ, the Lord, the Head of this new-creation, has in all ages sent his Spirit as his angel or messenger, to bring his presence before his servants on earth, and to make known the will of God unto them, and sometimes to bring the presence of other saints with him.

We have before spoken of these angelic appearances somewhat at length, and need not extend our inquiry further than to show the joint-work of Jesus Christ and the Holy Spirit in this manifestation.

First. From instances recorded in the Word.

That these two divine agents of the Godhead are most intimately associated in all the history of this new-creation and its angelic production, or manifestation, the Scriptures furnish abundant proof. Each person has his

particular or special office to perform; yet both are closely allied in its execution.

If we mistake not, we see their combined work guarding the garden of Eden after man was expelled from it, under the symbols of "cherubim and a flaming sword [or rather, the cherubim and the flame of fire; see Hebrew], which turned every way, to keep the tree of life." No one can ever enter again to eat of the tree of life (lives), without the combined work of Jesus Christ and the Holy Spirit; "the cherubim" symbolizing Jesus Christ, the Lord, in his two-fold offices or High Priest, and Ruler, or King, and also possibly his entire body, the Church; and "a flame of fire" symbolizing the Holy Spirit. With regard to the latter, see Acts 2:3, 4, "cloven tongues like as of fire, and they were all filled with the Holy Ghost." Also, "baptize you with the Holy Ghost and fire," Math. 3:11.

The Spirit acts in judgment as well as in mercy. It is written, "stood a Lamb as it had been slain, having seven horns and seven eyes, *which are the seven spirits of God, sent forth into all the earth,*" Rev. 5:6. "When the Lord Jesus shall be revealed from heaven with his mighty angels *in flaming fire*, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Thess. 1:7, 8. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, &c.," 2 Thess. 2:8.

The tree of life was then in the garden of Eden. It is now seen in the new Jerusalem, the holy Jerusalem, and Jesus says come, and "the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely," Rev. 22:14, 17. It may be these two wonder-working agents that are associated at the "burning bush," Ex. 3:1-6; in "the pillar of a cloud by day, and a pillar of fire by night," Ex. 13:21, 22; in the "mercy seat," and "cherubim" of pure gold over the ark of the testimony, Exodus chapter 37, &c.; the Urim and Thummim," Exodus chapter 28; the vision of the cherubim, as seen by Ezekiel, and John also in the Apocalypse. In some of these the Spirit is expressly spoken of, as well as the Son of Man, the Lord.

That this Angel of the Lord is the Holy Spirit's presentation of Israel's Jehovah, or in other words, our Lord Jesus Christ, is plainly manifest in other places, in both the Old and New Testaments.

In Isa. 63:8-10 it is written, "For he said, surely they are my people, children that will not lie; so he was their Savior. In all their afflictions he was afflicted and the angel of his presence saved them * * * but they vexed his Holy Spirit; therefore he was turned to be their enemy." They vexed his Holy Spirit, whom their Lord and Savior had sent to work in and for them and

enable them to see and communicate with "the angel of his presence."

Again, Stephen, in Acts 7:51 &c., charges the continual rebellion of Israel against the word and commandments of the Lord as given by angels and by prophets, as rebellion and resistance of the Holy Ghost. These are his words, "Ye stiffnecked and uncircumcised in heart and ears, ye do always *resist the Holy Ghost*; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and murderers; who have received the law by disposition of angels and have not kept it." That is, this law, as we have seen, given by the Lord to his angel, Moses, and in the presence of thousands of other saint-angels from heaven (Psalm 68 and Deut. 33.) They have in these their acts of rebellion and murder, resisted the Holy Ghost who was the prime active and acting One in presenting these angels, and the giving of the law through them.

In other passages of the Scriptures, especially in the New Testament, these two divine agents, the Lord Jesus and the Holy Spirit, are so intimately associated in carrying out the purposes of God in redemption that it is very difficult to determine, to which person the term "angel" is applied. But if we bear in mind, that the *Lord Jesus in heaven*, is the one into whose hands all

power (or authority) in heaven and earth is given; and that it is he, whose prerogative it is to send the Holy Spirit to bring his presence to his servants and communicate the will of God to them, there need not be any confusion.

We will examine some of these. Rev. 1:1, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he (Jesus Christ) sent and signified it by his angel (the Holy Spirit) unto his servant John. That the "angel," messenger here referred to, was not a foreign order of creation, but the Holy Spirit, whom Christ sends to present himself, and the revelation given him, to the church on earth, is manifest from other references given in this book; and furthermore, it accords with the Scriptures elsewhere. Chapter 1:10;11, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last," &c.

Thus the Holy Spirit enabled John to see the Lord Jesus and receive his communication; he it was who enabled him to see "the seven golden candlesticks, and one like the Son of man" walking among them symbolizing the church during the church age; also, the state of things, under other symbols, down to the end of time, Rev. 4:2 &c.

The exhortation to each of the seven churches is,

“He that hath an ear let him hear what the Spirit saith to the churches.” Thus this angel or messenger blazes forth the presence of the Lord Jesus Christ, who speaks the message by the power of the Spirit to his servants. I conceive it to have been much as the prophets spoke the mind and will of God, by the same Holy Spirit, for “they spake as they were moved by the Holy Ghost.”

Again, in Rev. 22:8,9, it is said, “And when I had heard and seen, I fell down to worship before the feet of *the angel*, which showed me these things. Then said he unto me: See thou do it not, for I am thy fellow-servant, and [the fellow-servant] of thy brethren; the prophets and of them that keep the sayings of this book; worship God.”

“I am thy fellow-servant” (*sundoulos*;) the same word (*doulos*) is used to designate the sons or children of God in service, under the leading of the Spirit while in this world. The same Spirit therefore, who works in, by and for Jesus Christ, works in, by and for them. Hence, it is said, “Worship God,”—not the Spirit; nor yet the Angel-presence of Jesus Christ, produced by the working power of the Holy Spirit. As much as to say, I am your fellow-worker.

We are not to look within, to worship the Spirit, nor yet Jesus Christ, as he dwells and works within us; but the ever living Lord Jesus Christ, and the Three in One, as revealed in the Word: “Worship God.” In a similar

manner, and for a like reason, the apostle, when he heard the voice of the Angel describing the glories of the marriage supper of the Lamb, "fell at his feet to worship;" but was forbidden because he "was his fellow-servant, and [the fellow-servant] of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit [Holy Spirit] of prophecy," Rev. 19:9,10. We see from this also, that the Holy Spirit, acting as a messenger, sent one, or angel of the Lord refuses to receive the homage of John, as a worshiper, because he was acting as Christ Jesus' angel. Jesus sent him, and true to his servant-character and mission, he retreats to the background and in all the apocalypse is only seen except where it will magnify him who sent him.

John acknowledges the Spirit to be the one who opens up this revelation of Jesus Christ to him. He says; "I was in *the Spirit* on the Lord's day," and he heard and saw what follows, Rev. 1:10-12 &c. Among the things he heard and saw, was the Son of man, one terrible in glory and majesty and his wondrous working all through this Book. And when he witnessed all this vision and the glory of it he fell down at the feet of the Angel who opened it. The Angel answered, "See thou do it not. I am *thy* fellow-servant, and [the fellow-servant] of *thy* brethren, that have the testimony of Jesus." Of whom could this be said, but of the Holy Spirit? He

was the One, who was in John as a fellow-servant to show him Christ, he was in all the brethren to reveal Jesus to them. He was in John's "brethren, the prophets," for the same purpose. He was the fellow-servant, therefore "worship God." This is the peculiar servant-character of the Spirit. John 16:13, "Howbeit, when he the spirit of truth is come, he will guide you into all truth; for he *shall not speak of himself*." "He shall glorify me; for he shall receive of mine, and shall show it unto you," 1 John 2:27; John 14:26; 15:26. Luke 24:26, 27, 31, Jesus opened the Scripture and was then caught away from their sight. I suppose like Philip, Acts 8:35-40, when he had finished his messenger-work, "The Spirit of the Lord caught away Philip." It is the Spirit's work to do these wonders, see Ezek. 11:1; 12:24 &c. He is the divine, willing, and all-powerful Agent or Angel. Again, that the angel was the Holy Spirit in his marvelous working, our text confirms in another way. It is added, "For the testimony of Jesus is the Spirit of prophecy." The prophets in the Old Testament "spake as they were moved by the Holy Ghost." And not only so, but the same Holy Spirit that thus used the prophets of old, now comes as Jesus Christ's angel to open up this vision to his servants.

"I Jesus have sent mine angel to testify these things in the churches." This angel opens it up to John, and John gives it to the churches. No foreign

angel of a different order could have accomplished the work. No one but the divine Spirit, as we conceive, could have given the revelation of Jesus Christ and caused his presence to stand before John, as was done, except the Holy Ghost himself. "Therefore the Spirit and the bride say come." "He that testifieth these things saith, Surely I come quickly, Amen. Even so come Lord Jesus."

In Acts 10:3, 4, 7, 19, 20, also 30. We have here the Spirit, acting in his servant-capacity, interchangeably used with the word *angel*. Cornelius sees an Angel in bright clothing coming to him and addressed him, saying, "Cornelius." "And when he looked upon him, he was afraid, and said, What is it, Lord?"

About the same time the Spirit was preparing Peter to preach the gospel to him; and in verses 19-21 it is said thus: "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them; for I have sent them." That is, "I [the Spirit, the angel as seen by Cornelius], have sent them." And in the 30th verse, Cornelius speaking of the same angel, says, "At the ninth hour I prayed in my house and, behold, a *man* stood before me in bright clothing." This "man," was doubtless the man Christ Jesus, whom the Holy Spirit had caused to stand before, and communicate with him. The sinner and the Savior must be brought together in

order to salvation. The Spirit prepared Peter for the interview; and we may well suppose the same Spirit prepared Cornelius to receive the message. The Spirit is the one who quickens the dead soul to life, and enables that soul to see and receive Jesus Christ. See John 1: 12, 13. This he can, and has done by presenting him (Jesus Christ), in vision; or he may, as he generally does, by and through the Word.

In Acts 8:26, 29, 39. Here again the Angel of the Lord, and the Holy Spirit appear to be interchangeably used. *The Angel* first speaks to Philip, then *the Spirit* speaks to him, enabling him to interpret the Scripture, and preach Jesus to the Ethiopian; and finally, "the Spirit of the Lord caught away Philip, that the Eunuch saw him no more." The Holy Spirit is the acting and active Agent is manifest, and we infer that the Angel who commanded him first was Jesus Christ as brought before him by the same Spirit; and when he had completed his mission, caught him away, and he was next found at Azotus. The Holy Spirit was the wings of Philip to carry him away—much the same as in the preceding chapter. The Holy Ghost could make Stephen see "the glory of God, and Jesus standing on the right hand of God," and intimately converse with him; for he said, "Lord Jesus, receive my spirit;" "Lord, lay not this sin to their charge. And when he had said this, he fell asleep." So filled was this man of God with the

Holy Spirit, as recorded in chapter 6:15, that all that sat in the council looking steadfastly on him "saw his face as it had been the face of an angel," that is, like the bright and glorious beings that came from heaven, after they had left the body.

On several different occasions, Paul was encouraged by One appearing before him, in vision or otherwise, to cheer, encourage and direct him in his arduous labors, and uphold him in his many and severe trials and persecutions. At one time this One is spoken of as "an angel of God," at another as "the Lord," at another as "a man of Macedonia." At another, he was "forbidden of the Holy Ghost to preach the Word in Asia; and they [Paul and Silas] assayed to go into Bithynia; but the Spirit suffered them not." Acts 27:23; 23:11; 18:9,10; 16:6-10. These passages, in connection with the others before mentioned, it is not difficult to perceive, that the Lord Jesus is the great personage that appeared; except, it may be in the instance of the man of Macedonia. And even in this the Holy Spirit was the divine, active agent in the manifestation of both the Lord's presence and also the presence of a man of Macedonia. The Spirit is not confined to the use of the new-creation. But uses sometimes other instrumentalities to carry on his great work in this world. We have repeated examples of this in the Word. He used Balaam, the wicked enemy of Israel, to prophesy good concerning his people; and upon another

occasion he opened the mouth of Balaam's ass to rebuke him. But it is the special privilege of the new-creation, to be the Lord's "*holy angels.*" God can make the wrath of man praise him. Why, he can make Samuel, the prophet, appear from the dead to rebuke Saul for his wickedness; and that too, to the utter confusion of the despised witch of Endor.

In the New Testament other holy angels are seldom seen, until we come to the Revelation. Here they are frequently seen, showing, as we think, the judgment-feature of this Book. This same Spirit that the Lord Jesus sent to signify his revelation (or uncovering of himself) to John and through him to the seven churches; also acts as the angel or messenger of all true believers: and this, not only in their individual capacity, but also in their collective, as churches. Hence, he in his servant-capacity becomes, as we interpret it, the "seven stars," held in the right hand of the Son of man, who was seen in the midst of the seven golden candlesticks. Chap. 1:16, "The seven stars are the angels of the seven churches," and "the seven golden candlesticks [lampstands, Greek,] which thou sawest, are the seven churches," verse 20.

This divine servant, the Spirit, under the direction of the Lord, assumes the responsibility of conducting the Lord's redeemed church through the entire church age; and he always directs attention, through the Word or in vision, to the Lord Jesus Christ. And truly, not one

true believer will ever fail under such a leader and guide. "For he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God," Rom. 8:26,27. The church may become as corrupt as the Laodicean, yet the "little ones" are kept safely, Rev. 3:20.

In addition to the Holy Spirit, acting in his seven-fold agency in the seven churches, keeping the seven stars burning during the church age (not the ministers only, but all his true servants, every truly regenerated soul); we also find him acting in the second or more properly the third division of this apocalyptic vision, viz: "The things that are hereafter," that is, the things after the other things mentioned.

In chap. 4:5, they (the seven angels of the seven churches), become the seven *lamps* (*lampades*), of fire burning before the throne, which are the seven spirits of God.

The *luchnia* (lampstand) character of the churches seems now to become merged into the burning character of the lamps of fire, which are the seven spirits of God.

This may indicate the resurrected and perfected state of the seven churches; and hereafter used, like their Lord, as angels in the execution of judgment.

To the exalted Lord Jesus, as the Son of man, God

has "given authority to execute judgment also, because he is the Son of man," John 5:20-30.

This may be done, after the resurrection of the seven churches, by his angelic power, together with his associated angels, in terrific temporal judgments, up till his personal coming with his saints, angels, to take possession of the kingdom and reign on the earth for the thousand years, referred to in Rev. 19th and 20th chapters. Be this as it may, it is evident that angels perform a conspicuous part in all the prophecy from the fourth chapter till the judgment thrones are set in the 20th chapter and 4th verse, and even after that. In Rev. 5:1,6, a book is held in the right hand of him, who sat upon the throne, "sealed with seven seals." "A strong angel proclaims with a loud voice, Who is worthy to open the book and to loose the seven seals thereof?"

The reply comes from one of the elders; "The Lion of the tribe of Juda, the Root of David, hath prevailed to open it." Then appears the Lamb (the little Lamb, Greek,) the same Lamb, Jesus, who ransomed, delivered and kept the churches during the church age, "as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." This Lamb of God is evidently clothed with all executive power.

First. To open the seven seals, 6-8 chapters to the end of the 1st verse of the 8th.

Second. The seven angels sound the seven trumpets, 8th and 11th chapters inclusive.

Third. Seven angels engage in pouring out the seven last plagues, chapters 15 and 16.

Fourth. One of the seven angels reveals the character, corruption and the terrific judgment of Babylon, 17th and 18th chapters, also the Beast that carried her, and the fearful doom of both, 19th chapter.

Lastly. One of the seven angels shows the grandeur and glory of the bride, the Lamb's wife, chapter 21.

If these seven angels, as we are inclined to think, are the resurrected and exalted, faithful ones, gathered out of all nations, tribes and tongues during the entire church age, surely they have in store under the great Captain of their salvation, a mighty work, as associate angels, to prepare the way for the inauguration of the coming kingdom on earth. There are, besides these, thousands upon thousands of other angels, that appear on the active scenes, as revealed in this prophecy, see chapters 5:11, 12 and 7:11, 12.

Into the exposition of this difficult book of Revelation I will not attempt to enter at present, only to say, that, so far as I have been enabled to understand it, the interpretation is relieved from much of its obscurity by referring the term *angel*, or *angels*, to the Redeemer and the redeemed among men, rather than to a different order

of created beings. For instance, take one passage only: chapter 12:7-11;—"There was war in heaven. Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not * * * he was cast out into the earth, and his angels were cast out with him. * * * And they [Michael and his angels], overcame him by the blood of the Lamb, and by word of their testimony; and they loved not their lives unto the death."

To refer this warfare to good angels, of a different order, or class of creation, fighting against Satan and his evil angels, would be simply confusion. What have good angels of a foreign order of creation, to do with such weapons as "the blood of the Lamb," and "the word of their testimony," and "loving not their lives unto the death"? We can easily conceive of the new-creation from fallen men, while yet in the flesh, warring and overcoming by these weapons; but not so of pure and unfallen spirits of a different order of creation. Eph. 6:10-12 is conclusive on this point;—"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

In the Old Testament, especially the prophets that

treat of the times of judgment, angels are frequently seen and spoken of, as those, who take part in the events that are to take place. We can see the sense in which they are used by referring to John the Baptist. He came in *the spirit and power* of Elijah. Malichi 3:1, "Behold, I send my messenger [angel, (*angelos*)] and he shall prepare the way before me." The Spirit thus uses John as the Lord's angel, or messenger. And before the Lord comes the second time to judgment, we may expect the Spirit to use other angels, whom Elijah represents.

Second. The joint-work of these two divine agents, is seen *in the perfection of this new-creation.*

1. *In its sinlessness.* The combined work of the Lord and of the Holy Spirit, at once pronounces it sinlessly perfect. It is God's work, and as he said of his first creation, so also in accord with the Word, we can say of this second creation: "And God saw everything that he had made, and behold, it was very good," Gen. 1:31. This is true of the man Christ Jesus, as also of the members of his body. All sinless. All perfect. "For we have not a High Priest, which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin," Heb. 4:15, "Who is holy, harmless, undefiled and separate from sinners," Hebrews 7:26. "Therefore also that holy thing which shall be born of thee, shall be called the Son of God," Luke 1:35. And all the members of his body,

redeemed by him, i. e., the entire new-creation partakes of the same sinless nature. "And that ye put on the new man, which after God is created in righteousness and true holiness," Eph. 4:24. "And have put on the new man, which is renewed in knowledge *after the image of him that created him*," Col. 3:10. "For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them," Eph. 2:10. "Whosoever is born of God cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil," 1 John 3:9, 10. When we see any manifestation of sin in the members of the body of Jesus Christ, it is not from the new-creation, but from the weakness and sinfulness of the flesh, the old Adam-nature, that we carry with us through this life. Paul found it so, in Rom. 7:18, 24, 25, "For I know that in me [that is in *my flesh*] dwelleth no good thing." This made him cry out, verse 24, "Oh! wretched man that I am, who shall deliver me from the body of this death?" or rather, this body of death. But his victory is seen in the 25th verse, "I thank God through Jesus Christ our Lord." Then the beautiful and triumphal song in the 8th chapter of Romans. The lesson is: Look not too long within, but turn to Christ. As McCheyne says; "For every one look within take ten to Christ." On account of the tendency to yield to the demands of the flesh, the constant exhortations are, "Put

off the old man and put on the new." "Be not conformed to this world, but be ye transformed by the renewing of your minds." "Seek those things that are above, where Christ sitteth on the right hand of God," &c.

2. *In its sufferings.* This was true of Jesus Christ, as the head of the body, the church. I need only say here, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings," Heb. 2:10.

The Holy Spirit led him into and through all his trials, even through death itself for us. "And Jesus, being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil," Luke 4:1-2. "Christ, who through the eternal Spirit offered himself without spot to God," Heb. 9:14. Thus Christ and the Spirit are joint-workers in perfecting, through sufferings, the Head of this new-creation.

And if we closely examine, we will find the same true in the perfecting of all the members. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him," Rom. 8:17. "Likewise the Spirit also helpeth our infirmities * * * the Spirit himself maketh intercession for us with groanings, which cannot be uttered." Rom. 8:26. "I am crucified with Christ," Gal. 2:20. "They that are

Christ's, *have* crucified the flesh with the affections [passions] and lusts," Gal. 5:24. How comforting to know that we have the Spirit to help us in all our weakness! When we "walk in the Spirit," we will want to do *bad*, i. e., follow the flesh, and "*cannot*," for the Spirit will not suffer us, see Gal. 5:16-18.

3. *In its resurrection life.* Here also we see these two divine Agents engaged in perfecting this new-creation.

The Spirit raised up Jesus from the dead, and thereby he became the "first-begotten of the dead." "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but *quickened by the Spirit*," 1 Peter 3:18. "And declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," also Acts 13:33 and elsewhere.

As he was raised from the dead by the Holy Spirit, and exalted to be our great High Priest and King, so also this secures the resurrection from the dead of the whole body of true believers, and their exaltation to be kings and priests with him.

They are quickened from moral death into life, and by faith through Jesus Christ, they are brought into the family of God, and receive *power* to become sons. They become "a royal priesthood," 1 Peter 2:9; "kings and priests unto God and his father," Rev. 1:6. "Even

when we were dead in sin [he,] hath quickened us together with Christ," Eph. 2:5. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you," Rom. 8:11.

4. *In its perfect unity and harmony.* There are no jarring discords between the Head and members of the body. All are energized by the same divine Spirit. The mind and will of the Head, is the mind and will of the members; and the mind and will of the entire body, is the mind and will of God, or the Godhead. Hence, the apostle could say to the Corinthian church and to us all, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death; or things present or things to come; all are yours; and ye are Christ's; and Christ is God's," 1 Cor. 3:21-23. "For in him dwelleth all the fullness of the Godhead, bodily. And ye are complete in him who is the head of all principality and power," Col. 2:9, 10.

This oneness or unity of Jesus Christ and his church is very striking.

Their *heavenly character* is the same. "They are not of the world, even as I am not of the world," John 17:14, 16.

Their *spirits* are the same, as a new-creation in Christ

Jesus. "That they all may be one; as thou Father art in me, and I in thee, that they may be one in us," verse 21.

Their *glory* is the same, "And the glory which thou gavest me, I have given them; that they may be one even as we are one," verse 22.

Their *love* the same, "That the love wherewith thou hast loved me, may be in them, and I in them," verse 26.

The *bond* that unites them, and maintains that union, is the Holy Spirit, "Endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all," Eph. 4:3-6. "For through him we both [Jew and Gentile believer] have access by one Spirit unto the Father * * * in whom ye also are builded together for a habitation of God through the Spirit," Eph. 2:18-22. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of [energizing of] God, who hath raised him from the dead," Col. 2:12.

Where there is any manifestation of antagonism, disagreement or lack of union, it is not from the new-creation, but from the old, the old Adam-nature. The Corinthian church was greatly afflicted with want of unity, so much

so, that they remained "babes in Christ," "carnal" instead of "spiritual." As Paul says, "I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able," 1 Cor. 3: 1, 2. "Know ye not that ye are the temple of God, and the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are," verses 16, 17.

Third. The joint-work of Jesus Christ and the Holy Spirit renders this new-creation perfect in its adaptation to angelic use. In other words; all the conditions and qualifications, necessary to meet the Scriptural requirements of angels, are found in this new-creation.

We are not to go outside and search for another class of created beings to fulfill the conditions, unless we find it plainly taught in God's Word."

But with regard to the silence of the Scriptures on the subject, Dr. John Dick well says, in his lecture on "Predestination," when speaking of the decrees of God, extending to angels, as they are generally believed in; "But as the Scriptures have said little on this subject, we should have no assistance in pursuing the inquiry by the feeble light of our own minds;" and again, "it is a subject of mere speculation." But if we refer the "elect angels" in the text, to which he had reference, viz; 1 Tim. 5:21, to the new-creation from men, it not only agrees with the Word in the matter of election and decrees, but also, in

all other particulars that pertain to their existence and employment.

The term "elect" is a common one as applied to God's chosen people, whether on earth or in heaven; but what application can it have to unfallen, created angels of a different order? Chosen from what? And to what? The text reads, "I charge thee before God and the Lord Jesus Christ and the elect angels that thou observe these things." It is a solemn charge of Paul to Timothy before that part of the heavenly family which is in heaven, that he be faithful in teaching and ruling over that part which is yet upon the earth; that is, before God and the Lord Jesus Christ and the redeemed angels in heaven. The subject of the context, is that of the officers, especially the elders of the church. And the charge is to Timothy, how to conduct himself before and among them. All the heavenly household are brought in as witnesses. Much the same, as Heb. 12:1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us," &c. Elect angels are the elect new creatures in Christ Jesus.

But to take up in order some of these qualifications.

1. *It is an extraordinary one; even supernatural.* It is not possible to conceive of a more exalted one. Its origin is from God. He planned and executed it. As

we have seen, each person of the Godhead has a part in it. God the Father, sends the Son. The Son in obedience to the Father's will, assumes our nature, and dies for the ungodly. The Holy Spirit applies the redemption thus purchased. The first Adam was by the word, "Let us make man." The second Adam was out of the pit of sin and death, to everlasting life and glory. The first a "living soul," the second a "quickeningspirit." "The first man is of the earth, earthy; the second man is the Lord from heaven." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." There is no need therefore, to search for a more exalted creation than this, to carry out the Bible requirements of angels.

2. *Their experimental acquaintance with sin and suffering.* They know what sin is; they understand its effects from personal experience. Their many conflicts with sin, Satan, the flesh, and the world can never be forgotten. Memory will retain them, but only to a more profound gratitude and praise to God for deliverance.

This experience gives this new creation a qualification that it is not possible for an unfallen creation to possess. Even in the days of our humiliation, it is said concerning us, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have *this treasure in earthen vessels*, that

the excellency of the power may be of God, and not of us," 2 Cor. 4:6,7. We have seen Jesus, in his humiliation, in his mighty conflicts with sin, Satan and all the powers of darkness, and yet how God used him for his glory in all his servant-life on earth. This was only a stepping-stone to his higher life of exaltation at God's right hand. As it was with him, so it is with us, as it is said, "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together;" Rom. 8:17. "For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him," 2 Tim. 2:11,12. One of the things that Paul strove to obtain was "the fellowship of his [Christ's] sufferings", Phil. 3:10. Our sufferings for Christ precede "the glories to follow." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18. The sufferings qualify the redeemed for glory, and the glory for active angelic use to the glory of our God, world without end. Inactive enjoyment in heaven is not in accord with the activities of our own being, nor yet does it accord with the teaching of the Scriptures. And when we contemplate the boundless universe of God, who can tell the future possibilities and use of the ransomed church of which Jesus Christ is the head?

3. *The inseparable union of the Holy Spirit with this*

New-Creation gives to it a perfect adaptation to angelic use. This elevates it far above every possible or imaginary angelic creation. This mighty working power within, brings it into intimate association with the great God, its Creator and Redeemer. Hence, we have such expressions before referred to, viz.: "For through him [Jesus Christ], we both have access by one Spirit unto the Father. * * In whom ye also are builded together for a habitation of God through the Spirit. Eph. 2:18-22. "Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [age,] but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all," Eph. 1:19-23. The working power is the Spirit who raised up Christ from the dead, see also, 2 Peter 3:18. The Holy Spirit mightily used *the Head* of this new-creation in the days of his humiliation.

Conceived and born a sinless man by the power of the Holy Ghost, in childhood, youth and mature age the Holy Spirit was his teacher. Prophetically it is said of him, "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him,

the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord," &c., Isa. 11:1-3.

It is recorded concerning Jesus, Luke 2:40, "And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him," also verse 47, "And all that heard him were astonished at his understanding and answers," 35th verse, "And Jesus increased in wisdom and stature and in favor with God and man."

At the age of thirty, when he entered upon his official work, to fulfill all righteousness, he was baptized of the Spirit. "The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased," Luke 3:21,22. From this time onward the Spirit used him as the mighty power of God, till his life's work on earth was ended; when he could say, "I have finished the work, which thou gavest me to do," John 17:4.

He is "led by the Spirit into the wilderness," to be tempted of the devil. He returns "in the power of the Spirit" to Galilee. "The Spirit of the Lord is upon him," because he was anointed "to preach the gospel to the poor," "to heal the broken-hearted, to preach deliverance to the captives," &c. Did he cast out demons? It was by the Spirit. Did he heal the sick? Did he go about

continually doing good? It was done by the Spirit. We may sum up all in the words of the Holy Ghost through Peter in Acts 10:38, "How God anointed Jesus of Nazareth with the Holy Ghost and power; who went about doing good, and healing all that were oppressed of the devil; for God was with him." John 3:34 declares, "God giveth not the Spirit by measure unto him." On account of this induement, his mighty words and works were without limit.

Again. As it was with the Head, so it is with the members of his body. The Holy Spirit mightily uses them for the glory of God during their life of humiliation on earth. As we cannot recount all the mighty works done by him, neither can we enumerate the wonderful works of the Holy Ghost through his Church during their servant-life. Since the ascension of our Lord, and the pouring out of the Holy Spirit, more mighty works appear than were accomplished before; according to the saying of Jesus, John 14:12, "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do; because I go unto my Father."

From generation to generation all through the church-age, this divine Spirit has been carrying on the great work of the ascended Lord through his believing people. Beginning with Pentecost, when thousands in one day gladly received the Word and were baptized,

and added to the church, and afterwards multitudes more, both of men and women, were added to their number, of whom the glorious record of their lives was given thus: "And they, continuing daily with one accord in the temple, and breaking bread from house to house did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people," Acts 2:46,47; it still continues, and will continue, until the vast throng, that no man can number, out of every tribe, nation, kindred and tongue shall be saved.

But the mighty works of the Holy Spirit through the church is too vast a field to enter. Suffice it, to refer the reader to a few passages from the many, Isa. 44:3-5; Joel 2:28,29; Luke 24:49; Acts 1:8; Acts 2nd chapter; John 7:38,39; John 16:7-15; Acts 4:31-35; Eph. 1:13; Gal. 5:16-18,22; Rom. 8:26,27, &c.

Now the past and present use of this new-creation, both in its Head and members, by the Holy Spirit shows its fitness, its adaptation to this end, and becomes a guarantee to its angelic use hereafter.

And if he so marvelously uses us in this our servant-life, where we are so often clogged by the weakness and infirmities of the flesh, how much more will he use us for his glory in our perfected life in glory? Paul's prayer is far-reaching on this point when he beseeches God that a large measure of this incomprehensible love may be attained by the Ephesian church, Eph. 3:14-21.

The same glory is expressed in 1 Cor. 2:9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man [the natural man] the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit," that is, the Spirit has given us an earnest of these things.

If the apostle could thus say, "Now unto him, that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end;" may we not expect incomprehensible possibilities in the future world of glory and bliss?

Who can tell or comprehend the glorious mission and work reserved for Jesus Christ and his resurrected hosts in the eternal ages to come? One body and one Head over all! For ought we know, the universe may be largely peopled and ruled by him, who is the Head of all creation, and shared in by the members of his body.

It may be questioned by some, Have we any assurance that the Holy Spirit possesses and controls our spirits after our death? The Scriptures call it "a sleep."

It is said, "If any man have not the Spirit of Christ, he is none of his," Rom. 8:9.

This declaration covers, not only our servant-life on earth, but is general and reaches on into the life to come.

Once Christ's, we are always his. "He that is joined unto the Lord is one spirit." What the Holy Spirit wills and purposes; the spirit of this new-creation is perfectly conformed to it; and both to the will of God. Death only relieves the person of the creature from this body of death. "We are heirs of God and joint-heirs with Christ." "Those who have the first-fruits of the Spirit," are waiting for—death? No; but "for the adoption, to wit, *the redemption of our body*," Rom. 8:23.

We are sealed by his own Spirit and kept under his teaching, care, direction and use until Christ comes and resurrects our bodies and presents us faultless, "unblamable in holiness before God even our Father at the coming of our Lord Jesus Christ with all his saints," 1 Thess. 3:13. "Your whole spirit and soul and body be preserved blameless unto [at] the coming of our Lord Jesus Christ," 1 Thess. 5:23. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," Eph. 4:30. i. e. unto the day of the redemption of the body by its resurrection from the dead. See the same reference to the resurrection of the body in Rom. 8:23, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." From the inseparable union between Christ and his church, from the work and "love of the Spirit," from the many declarations of the Word, there can be no

ground to question the continued indwelling of the Holy Spirit after the spirit leaves the body. A state of active, conscious bliss, is the state of the believer after death. As the Holy Spirit is the life-giving one before; so is he afterwards. Paul says with regard to himself, "For to me to live is Christ and to die is gain. * * * For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you," Phil. 1:21-24.

According to our understanding of the Scriptures, the Holy Spirit takes full possession of the liberated spirits of the righteous and uses them forevermore to God's praise and glory. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation." This will apply, whether they are angels or messengers in the flesh or in glory. If our spiritual and physical eyes were opened so that we could see what was the true state of things about the godly in this world, we would see an interest manifested that would overwhelm us. We would witness something like the young man did when "Elisha prayed and said, Lord, I pray thee, open his eyes that he may see." "And he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."

We would see at the death of the saints something similar to what Elisha saw at the ascension of

Elijah. "There appeared a chariot of fire and horses of fire and parted them both asunder." "Precious in the sight of the Lord is the death of his saints," Psalm 116:15.

"The angel of the Lord encampeth round about them that fear him and delivereth them," Psalm 34:7. The Lord, the Captain, and his hosts with him, form a circle around them that fear him and delivereth them. "They that be with us are more than they that be with them." It is difficult to imagine how that part of the church, whose spirits have been translated to heaven, could lose interest in that part yet remaining on earth. How gloomy and disconsolate must be the doctrine of those who believe in soul-sleeping! How contrary to the teachings of the Scriptures! "There is joy in the presence of the angels of God over one sinner that repenteth." The angels bear away the spirit of poor beggar Lazarus to Abraham's bosom. The penitent thief was immediately with Jesus in Paradise. Moses and Elias appear in glory with Jesus in the transfiguration scene. No foreign angels with them. "Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God." Stephen in spirit and by the Holy Spirit was in the glory of heaven before he was released from his body. Paul was "caught up to the third heaven" (whether in the

body or out of the body he could not tell,) yet, "he was caught up into paradise and heard unspeakable words which it is not lawful [possible] for a man to utter," 2 Cor. 12:2-4. If then the Holy Spirit so used this new-creation in all ages past, both in their servant-life, in the flesh and in their spirit-life in heaven, will he have no use for us in our resurrection-life after the coming of the Lord?

Did not the spirit use Jesus after his resurrection and exaltation? Was not the promise of the Father given unto him, and was not the Spirit given through him in overwhelming power and glory? And has not that Spirit been in and with the church in every generation since the Pentecost, and will he not continue throughout this age? will he not be given in seven-fold power in the age to come, when the "Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth," shall open the seven seals, sound the seven trumpets and pour out the seven vials of God's wrath? When the Lord Jesus shall raise the dead and reign over the world with his saints for a thousand years; and for the eternal ages to come, will he not still be the executor of God's will in the new heavens and new earth wherein dwelleth righteousness? And shall not we be with him and like him? See 1 John 3:2, "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we

know that, when he shall appear we shall be like him, for we shall see him as he is."

It is then we shall realize what the perfection of the body is, of which, Jesus Christ is the Head. It is then we shall know what the kingdom of God means. The glory that Jesus prayed for, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

Here we will see and enter into what John, by the Spirit, saw in vision, when he gave us the rapturous glory of the city, described in the 21st chapter of Revelation. Heaven and earth united together. "The Holy City, New Jerusalem, having come down from God out of heaven, prepared as a bride adorned for her husband;" "The Tabernacle of God with men;" "no more death;" nor sorrow, nor crying, nor pain. All things made new. The bride, the Lamb's wife perfected. As a city perfected in glory, perfect walls, gates and foundations. Her foundations the twelve apostles of the Lamb. Her gates twelve angels (not of a foreign creation,) but of the names of the twelve tribes of the children of Israel, i. e. of the chiefs of the tribes, see Ezekiel 48:31-35.

No temple needed, "for the Lord God Almighty and the Lamb are the temple of it." No need for the sun or moon to shine in it, "for the glory of God did lighten it, and the Lamb is the light thereof." The gates always open, "for there shall be no night there." "None shall

enter but they, who are written in the Lamb's book of life." "A pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." "The tree of life" is there for the healing of the nations. "There shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him." "They shall reign forever and ever." The resurrection-day would seem to be but the entrance into an eternal day of the Spirit's use of the redeemed; an eternal day of service, praise and glory to our God and the Lamb. "Even so, come Lord Jesus."

4. Another qualification referred to in the Scriptures as belonging to angels, is that of watching over or having a guardian care of the "little ones," who believe in Jesus in this world; as in Math. 18:10, it is said, "Take heed, that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." The Holy Spirit is the divine Servant, Messenger, Angel, who dwells in and has charge over God's believing children here below. "When he, the Spirit of truth, is come, he will guide you into all truth. * * All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you," John 16:13-15. "But the anointing, which ye have received of him, abideth in you, and ye need not that any man teach you," 1 John 2:27. "Likewise the Spirit also helpeth our infirmities; for we

know not what we should pray for, as we ought; but the Spirit itself [himself] maketh intercession for us with groanings, which cannot be uttered," Rom. 8:26.

Therefore he is our advocate within us to plead our cause while we are in the flesh. But we have another Advocate above at God's right hand, the Lord Jesus Christ. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous," 1 John 2:1. The same Spirit under the Lord's direction, has charge of the myriads of the redeemed spirits in heaven. The whole body, the church both on earth and in heaven, is so intimately bound together by the Spirit of God, that if the least injury or good is done to any one of his little ones, it is known and felt throughout the body. Hence, the context, 5-7 verses, "And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend [cause to stumble] one of these little ones who believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe to the world because of offenses."

It is thus expressed in 1 Cor. 12:12-27, "For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be

bond or free, and have been all made to drink into one Spirit. * * * * And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”

We are all familiarly acquainted with the unity, sensitiveness and sympathy of all parts of our body. If the least member of the body is injured, it is instantly communicated to the head, and thence to every member and a combined effort is made to vindicate, protect and guard the member injured. So if any part is honored and blessed through the head and heart, all rejoice with it. So it is with the church. Jesus Christ the head and many of the members are in heaven, but many of the members of his body are on earth and subject to weakness, infirmities, trials and persecutions.

Woe to those who injure them and cause them to stumble; for the Head Angel of all, and all the hosts of his body, who are with him, are with the Father of all; and the Holy Spirit, who is with and in the little ones, who believe on him, acts as the Lord's sent angel, to guard, protect and vindicate all their injuries. The current of communication between earth and heaven is perfect. Either good or evil done to his little ones is telegraphed instantaneously to the Head, and thence distributed to all parts of the body. No wonder at the strong language of our text and context! “Whoso shall offend one

of these little ones who believe on me, it were better for him, that a millstone were hanged about his neck and he were drowned in the depth of the sea." "Take heed, that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father, which is in heaven." Why should anyone think of entrusting his guardianship, care and protection to a foreign creation of a separate order, when he has such divine guardianship and care over him, as the Holy Spirit, the Lord Jesus Christ, the Chief Angel, and all his own redeemed associate angels, with him? We see this guardian care exercised in almost every place, where angels are spoken of in the Word.

Satan tried our Lord Jesus in the days of his humiliation, and even perversely quoted Scripture to gain his point, saying: "If thou be the son of God, cast thyself down; for it is written; He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone," Math. 4:6. But Jesus thwarted him in his temptation by appealing to the same Word of God, that clearly showed the perversity of the adversary, "Thou shalt not tempt the Lord, thy God," Deut. 6:16.

Jesus needed no help from outside angels. He needed not creature help to do God's will in resisting the tempter. The Lord God was his strength and stay. As in the 35th Psalm, verses 4-6, "Let them be confounded

and put to shame that seek after my soul, let them be turned back and brought to confusion that devise my hurt. Let them be as chaff before the wind, and let the *Angel of the Lord* chase them. Let their way be dark and slippery; and let the *Angel of the Lord* persecute them."

On another occasion, when still in his day of humiliation and trial; the powers of darkness, headed by Satan, combined against him for his overthrow. This was the day of his betrayal and apprehension, preceding his cruel persecution and death; the day, when Satan desired to have Peter also, that he might "sift him as wheat," when the Lord interceded for his deliverance. The day of days for us all who are saved! Judas betrayed him with a kiss, his disciples forsook him and Peter in his weakness drew his sword and cut off the ear of the servant of the high priest, whom Jesus immediately healed. And Jesus said unto Peter, "Put up again thy sword in his place, for all they that take the sword shall perish by the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?"

Are we to suppose for a moment that these were foreign angels of a different order of creation, that were to be called in to aid him if he had so requested it? No! no! it would have taken but a breathing whisper of a

prayer by the Holy Spirit, that would have brought the Angel of the Lord and all his associate angels in heaven to defend *the perfect man Jesus, who was now suffering the will of God for us*. The Holy Spirit would have brought at once the heavenly hosts of angels for his defense. But no; "how then shall the Scriptures be fulfilled that thus it must be?"

Holy angels, empowered by the Almighty Spirit could have overcome and conquered the entire hosts of darkness, headed by Satan himself. But it is very questionable (if not an absolute certainty,) whether all other angels of a separate order could have done so. Our Lord Jesus who was the God-man and filled with the Spirit without measure, could and did stand against the powers of darkness even unto death without sin. He needed not, even here in this terrible hour of death, any mere creature help to do God's will in suffering and death. In God was his trust and help. Psalm 118:5-14, gives us a full insight into the rage of the enemy against the Lord's anointed, his trust, victory, triumph and everlasting results to the praise and glory, of God's great name. I quote a few sentences. "The Lord is on my side; I will not fear; what can man do unto me?" "It is better to trust in the Lord, than to put confidence in man. It is better to trust in the Lord, than to put confidence in princes."

"All nations compassed me about; but in the name

of the Lord I will destroy them." "They compassed me about like bees; they are quenched as the fire of thorns; for in the name of the Lord I will destroy them." "I shall not die but live, and declare the works of the Lord." "The stone which the builders refused, is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day [i. e., the resurrection-day,] which the Lord hath made; we will rejoice and be glad in it." Here was the Lord Jesus Christ's trust, *the perfect man's* trust.

The first Adam and his wife, in innocence, could not and did not stand against this adversary (Satan.) They trusted in Satan's word instead of the Word of God who had warned them not to "eat of the tree of knowledge of good and evil." The second Adam alone was sufficient to resist his attacks, because his trust was in God, and God only. The more we imitate our Lord Jesus, and trust alone and only in God, and not in any creature, man or supposed angel, the better for us, and the more assured our victory unto everlasting life and glory.

The early disciples seem to have had an idea of a special guardian angel over themselves as believing children. In Acts 12:15, when Peter was released from prison in answer to the prayers of the church in his behalf, by an angel of the Lord; a damsel insisted that he (Peter) stood at the gate. They finally answered, "It is his angel." Whatever may have been in their mind by this

utterance, it is certain that they were not entirely strangers to the sight of these beings of a spiritual character and temporary appearance.

Hezekiah, king of Judah is in great distress on account of Sennacharib, king of Assyria who reproached the living God by sending an insulting letter. Hezekiah takes the letter and spreads it open before the Lord in the temple; and prays. The Lord hears and defends his servant and sends his angel who slays one hundred and eighty-five thousand in one night, 2 Kings 19:35.

The Israelites were oppressed in Egypt and cried to the Lord, who sent his angel and delivered them. This angel was the Lord, as we have seen, from Isaiah 63rd chapter, and he was made visible by the Holy Spirit.

All through their history they sin, and are brought into great straits, but the "Angel of the Lord," who is the Lord himself brought visibly by the Spirit, defends and delivers them. In addition to this Angel of the Lord, other angels from among the people of the Lord, the Holy Spirit raises up and qualifies to execute his commands. See Othniel, Gideon, Sampson and others, Judges 3, 6, 7, 15, 17 chapters, &c.

Jacob, when fleeing from the presence of his brother, Esau, in the lonely desert, lay down to sleep, with stones for his pillows, "dreamed, and behold, a ladder set upon the earth and the top of it reached to heaven; and behold, the angels of God ascending and descending on it," Gen.

28:11,12. This ladder was the Son of man, and the angelic communication was by and through him; for these very words are given and applied to Jesus, the Son of man, in John 1:51, "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man." All the redeemed angels will be seen coming with Jesus at his second coming, 1 Thess. 3:13. "At the coming of our Lord Jesus Christ with all his saints," "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, &c. * * * when he shall come to be glorified in his saints," 2 Thess. 1:8-10.

Again, Jacob is encouraged by another angelic vision, in Gen. 32:1, "And Jacob went on his way and the angels of God met him. And when Jacob saw them he said, This is God's host, and he called the name of that place Mahanaim," that is two hosts or camps—probably significant of their two-fold offices of priesthood and royalty; deliverance and defense. Shortly after this, he wrestles all night with "a man," who appeared to him. This man in Hosea 12:4, is called "the Angel." In these and many other passages of the Scriptures we have this Chief Angel and his associates appearing in defense and deliverance of the Lord's people, from the many dangers that beset them by their enemies. But I fail to discover among them any guardian angels of a foreign order from men.

5. In line with this guardian care, there is another qualification, spoken of in the Scriptures, as belonging to angels, viz: Mercy in deliverance of the righteous who trust in the Lord, and the execution of judgment upon the wicked and the unrighteous.

Like their great Savior, the Son of man, who came not "to destroy men's lives but to save them," so also his people. Their first mission and training is to preach the gospel of peace and good will to men, that whosoever believeth in him should not perish but have everlasting life. This is the peculiar service of Christ and his followers in the present age. And the treasure is in earthen vessels, that the excellency of the power may be of God, and not of us. He weeps over Jerusalem and says, "O, Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children, as a hen doth gather her brood under her wings, and ye would not." So also the commission is given to us, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned."

But the day of mercy will soon pass, and then judgment begins. "It is appointed unto men once to die, but after this the judgment."

The saints will then follow their Captain in this, as readily as they do in mercy now. "Our God shall come

and shall not keep silence: a fire shall devour before him * * * he shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is Judge himself," Ps. 50 3-6. "For evil doers shall be cut off, but those that wait upon the Lord, they shall inherit the earth." "Yet a little while and the wicked shall not be * * * but the meek shall inherit the earth," Ps. 37:9-11. "Let the saints be joyful in glory, let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand to execute vengeance upon the heathen [nations] and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord," Ps. 149: 5-7. And many more Psalms of this wonderful book, are judgment-day psalms, in which day the saints together with the Lord, the great Judge of the quick and the dead, shall have a willing and joyful part. These precious songs treat of both mercy and judgment. Soon they will be better understood and appreciated than they are now. The cursing psalms, as they are sometimes unwisely and unrighteously called, will be literally fulfilled. They will be Millennium-psalms to the righteous, but terrific judgment-psalms to the wicked. We are not

done with their use yet. The judgment-day will be peculiarly adapted to their use. Even the organ and harp may find a *literal* use again in that coming day. In this day and age they are to be used and sung in the Spirit, even as all true worship is done to acceptance and profit. Prayer, praise and all worship is spiritual, that is, done by the Spirit, through faith in the Word. Even the organ and harp cannot be excepted. The Lord Jesus is in heaven and they who worship God now, must worship him in spirit and in truth; "for the Father seeketh such to worship him," John 4:23,24.

It is exceedingly dangerous to cast reproach upon the Psalms, or indeed, upon any part of God's holy Word.

To find fault with the Word, given us by the Holy Spirit, is to find fault with God himself. "He that rejecteth me, and *receiveth not my words*, hath one that judgeth him; *the word* that I have spoken, the same shall judge him in the last day," John 12:48. And what are the words of Jesus, by which we are to be judged in the last day? Let him answer, Luke 24:44, "These are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in *the law of Moses*, and in *the prophets*, and in *the Psalms*, concerning me." But they had been blinded up to this time, by the adversary taking advantage of the weakness of their flesh. Then the Lord "opened their under-

standing, that they might understand the Scriptures." Then they understood. This opening of the understanding by the Holy Spirit, to grasp the real meaning of the Word of God, is that which many need to-day. Too much human wisdom, too much pride of intellect, too much effort for literary attainments and show, is the disease that afflicts many who are preaching, teaching and criticising the Bible, and endeavoring to overthrow the faith of some in these last days. Satan is back of it all. But God is overruling and will overrule even this, to the fulfilling of his Word. "This know also, that in the last days perilous times shall come; men shall be lovers of their own selves * * ever learning, and never able to come to the knowledge of the truth * * * but evil men and seducers shall wax worse and worse, deceiving and being deceived * * for the time will come when they will not endure sound doctrine, but after their own lusts [desires,] shall they heap to themselves teachers, having itching ears;" the Greek is, *having itching ears, they heap to themselves teachers.*

The only remedy to cure the disease of departing from *the Word of the living God*, is to humble ourselves before God through Jesus Christ, our Lord, and become "babes."

Jesus gives both the disease and remedy in one text of thanksgiving to the Father, Luke 10:27, "In that hour Jesus rejoiced in spirit and said, I thank thee, O, Father,

Lord of heaven and earth, that thou hast hid these things from the wise and prudent [or knowing,] and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." The question that should settle all, is, What does *God say?* and not what do *we think*.

And on this subject of Angelology, it has been my only desire, aim and prayer, to bring out God's thoughts as revealed in his Word to the praise and glory of his own great name; and I confess to the belief, that there is no qualification wanting to meet the scriptural requirements for angelic use. The foundation is well and securely laid in the Lord Jesus Christ.

The active and acting Agent is the Almighty Spirit of God. Their joint-work in the production or manifestation of angels as taught in the Word is clearly set forth in both the Old and New Testaments in the perfection of this New Creation, and in its adaptation to angelic use. All scriptural qualifications required, are found in these new creatures in Christ Jesus. It is a creation extraordinary, supernatural. It brings with it a past experimental acquaintance with sin and suffering and a triumphant deliverance from it. It has a perfect adaptation in the inseparable union of the Holy Spirit with it. It is peculiarly adapted to exercise a guardian care over God's little children in this world of sin and trial.

It is remarkably qualified to execute God's will in both mercy and judgment; mercy in delivering the right-

eous, and judgment upon those who are wicked and unrighteous.

And what can we say more? Do the Scriptures speak of "elect angels?" We have it satisfied in this New Creation. Is holiness required in their being and character? We have it fulfilled in the very name they bear, "saints" i. e., "holy ones." Is it required that they be strong and mighty? according to 2 Thess. 1:7-8, "mighty angels," or 2 Peter 2:11, "Whereas angels, which are greater in power and might?" What beings can be stronger or more mighty than this new creation when filled with the Holy Ghost? Is not the Almighty God in them and upon them to hold, strengthen, teach and guide them? They are "strong in the Lord and in the power of his might."

Is *wisdom* one of the attributes of the angels, according to 2 Sam. 14:20, "And my lord is wise according to the wisdom of an angel of God to know all things that are in the earth?" Pharaoh's answer to his servants concerning Joseph is a correct reply to the question, "Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." And if it is thus with men-angels on earth, when they are in the weakness of the flesh, how much more can it be said of them, when they become angels in heaven?

Is it required that angels be *immortal*, as it is said, "Neither can they die any more?" Luke 20:36. We know this applies to the saints, after the resurrection of their bodies. As to their spirits, they are always immortal after they become new creatures in Christ Jesus by the Holy Spirit. Their bodies, however, being corruptible before, are now after the resurrection incorruptible, immortal, "they cannot die any more," "equal to angels." Their bodies now equal to, or like their spirits, *spiritual*; angels completed and perfected in glory.

Are angels spoken of as active and speedy in flight? Does not this belong to the new-creation in an eminent degree? What can be more active and sudden than the Holy Spirit's movements in them?

Are angels spoken of as holy, happy and bright-shining creatures?

Are not these also some of the essential characteristics of this new-creation in heaven in glory?

But why prosecute this inquiry further?

I think we may safely and truthfully re-affirm, that all the attributes, characteristics and qualifications, that the Scriptures require of holy angels, are found and fully satisfied in this New-Creation in Christ Jesus.

We therefore hasten to the final consideration, viz:

SEVENTH.

This view of Angelology honors God.

First. It honors him, in that it attributes all to him. It gives him the glory from beginning to end.

It honors the Godhead, as it acknowledges and sets forth the Three-in-One, as the origin or source of all this creative and redemptive-work of which we have been speaking.

It gives equal and due glory and honor to each of the Three Persons, engaged in carrying it into execution.

Suffer me briefly to recapitulate and summarize.

First. It honors the Father, in that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3:16. "The Father loveth the Son, and hath given all things into his hands," John 3:35 also 5:20.

Still further, it honors the Father in that he sustained his Son, as man, all through his life of suffering and death; raised him from the dead; exalted him to his own right hand; gave him the oft-repeated promise of the Holy Spirit, that he might bless the suffering church on earth; raise it from the dead, exalt it to glory forevermore, as recorded in Eph. 2:26, 27, "That he might sanctify and cleanse it with the washing of water by the Word,

that he might present to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish," also John 5:27, "And hath given him authority to execute judgment, also because he is the Son of man."

In a word, the Father is honored, in that the whole will of God with regard to redemption and salvation is entrusted into the hands of the Son. "And there came a voice out of the cloud saying, This is my beloved Son: *hear him.*" Luke 9:35. "And Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:22.

Second. It honors the Son in the entire execution of the Father's will in that all things from the first to the last are given into his hands. That is, in his entire redemptive and mediatorial work that the Father gave him to do. John 6:38. "For I came down from heaven, not to do my own will, but the will of him that sent me."

Let us see how the Holy Spirit, who is called the anointing, speaks through Jesus himself upon this subject: "For the Father loveth the Son, and sheweth him all things that himself doeth; and he will show him greater works than these that ye may marvel. For as the Father raiseth up the dead and quickeneth them; even so the *Son* quickeneth whom *he* will. For the Father judgeth no man but hath committed all judgment unto

the *Son*, that all men should honor the *Son* even as they honor the Father. He that honoreth not the *Son*, honoreth not the Father which hath sent him." John 5:20-23.

Third. It honors the Holy Spirit in all his active and quickening work in the application of all this grand and glorious work wrought out by our Lord Jesus Christ, in bringing this New-Creation into existence from that which was "dead in trespasses and sins," in renewing, reviving and carrying forward in God's believing children, through the Word, "wisdom, righteousness, sanctification, and redemption," to completion and eternal glory; in quickening and raising the dead in the last day; in using these new creatures in Christ Jesus, as his servants and angels, all through this age and the endless ages to come. Read Ephesians 2d and 3d chapters.

All this honor and glory belonging to each of the three persons in their executive work, belong to the only living and true God, and when all is completed and all subdued under him; "Then shall the *Son* also himself be subject unto him that put all things under him, that God may be all in all." 1 Cor. 15:28. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father the hour is come; glorify thy *Son*, that thy *Son* also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might

know thee, the only true God and Jesus Christ, whom thou hast sent." John 17:1-3.

To recognize and exalt therefore this New-Creation, and give all the glory to the Head of it, is to honor God who gave it existence and perfects it.

Second. It honors God in that it restores, establishes, and maintains this New-Creation in its proper place, dignity and glory.

The Scriptures, I believe, fully justify us in this declaration. Our examination of the subject, so far as we have prosecuted it, leads us to the conclusion, that, there is no other creation that the Word of God assigns so high a position and standing as this. Hence to substitute any other angel-creation, to take the place of, or supercede this, that God designed especially for his own glory and use, is to dishonor God, and bemean ourselves as members of this New-Creation. Yet are not these the actual results of the generally received view and beliefs of angelology, as held and taught by the church and the world?

It will not be regarded as a departure from the original design of this treatise, if we turn attention, for a little, to the commonly received beliefs on this subject. We have the example of the apostle, under the direction of the Spirit in so doing. "Then Paul stood in the midst

of Mars hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld, your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you * * * For in him we live, and move, and have our being; as certain also of *your own poets have said, For we are also his offspring,*" Acts 17:22,23,28.

I believe I will designate this view of Angelology in order to distinguish it from the Scriptural, *Imaginary Angelology*; for I find no sanction in the Scriptures to uphold it.

First. The definition:

Webster's *Unabridged Dictionary*, 1888, defines it thus :

1. A messenger.
2. A spirit, or spiritual being, employed by God, to communicate his will to man; a ministering spirit. And to show the sense in which he understood it, he quotes a line from Shakspeare:

"*Angels* are bright still, though the brightest fell."

The *Encyclopedia of Religious Knowledge* speaks of them thus: "*Angel*; a spiritual, intelligent substance, the first in rank and dignity among created beings. The word angel, is not properly a denomination of nature, but of office * * and yet custom has prevailed so much, that angel is now commonly taken for the denomination of a

particular order of spiritual beings, of great understanding and power, superior to the souls or spirits of men. Some of these are spoken of in Scripture in such a manner, as plainly to signify that they are real beings of a spiritual nature, of high power, perfection, dignity and happiness."

Dr. Deems in his interesting book, *The Light of the Nations*, page 106, expresses himself as follows, in his "inquiry into the position, which they (i. e., these superior beings,) held in Jewish literature and thought before the birth of Jesus," "They are regarded as the highest order of created intelligences, all other creatures being below them in dignity and station."

From these definitions and statements, and many other references of a similar character, we have manifested four things:

1. The present prevailing opinion of Angelology.
2. Its existence and antiquity in the ages past.
3. Its acknowledged superiority over all other created intelligences.
4. The utter absence of any allusion to the New-Creation in Christ Jesus.

Second. The confusion.

In trend with this definition and in the same line of thought, we have commentaries, sermons, exegeses, theological writings, poetry, church hymns, &c.

As Milton superabounds in this imaginary angelol-

ogy (I use the term imaginary in contradistinction to the New-Creation Angelology,) I refer first to him.

One specimen from his *Paradise Lost*, will suffice our present purpose, Book VI. Sec. 525:

“Go, Michael, of celestial armies prince;
And thou, in military prowess next,
Gabriel, lead forth to battel these my sons,
Invincible; lead forth my armed saints,
By thousands, and by millions, ranged for fight,
Equal in number to that godless crew,
Rebellious; them with fire and hostile arms
Fearless assault; and, to the brow of heaven
Pursuing, drive them out from God and bliss,
Into their place of punishment, the Gulf
Of Tartarus, which ready, opens wide
His fiery chaos to receive their fall.”

This thought seems to have been based upon Rev. 12:7-13 with 2 Peter 2:4.

Compare this with our exposition, on pages 111 and 72-85, of this treatise.

All due allowance made for beauty of diction and poetic license, we are constrained to say his interpretation and application of the Scriptures, are lamentably mixed and misleading.

I think modern Angelology receives much of its coloring from this author of *Paradise Lost*.

This mixed interpretation and application of the

Scriptures, did not begin nor does it end with Milton; but run parallel with this imaginary view of angels since its introduction.

In examination of the history of angels to a very limited extent, we can easily discover the general trend of opinions held in the ages past on this subject. The indefiniteness and confusion are manifest. Their nature: What are they? Are they pure spirits, or have they material or corporeal bodies like men? Their manifestation to men in the flesh: How can they appear and disappear? eat drink and converse? Their creation: Were they created before, or, at the time of the creation as recorded in Gen. 1:1? All this is confusion of course; for the Scriptures give no account of the creation of any such superior order. Their relation to God, this world and the church: Are there higher and lower orders or ranks among them? Does God employ them to communicate his will to men? Have they a special guardian care over God's believing children? Are they to come and judge or rather execute judgment with Christ on the last day? Are not all these passages of Scripture where angels are spoken of, to be interpreted to harmonize with these holy, intelligent, powerful, active beings? Here again we have a labyrinth of mystery and confusion. Here we have some ecclesiastical writers making "a hierarchy of nine orders of angels. Others have distributed angels into nine orders, according to the names by

which they are called in Scripture, and reduced these orders into three hierarchies; to the first of which belong seraphim, cherubim, and thrones; to the second, dominions, virtues and powers: and to the third, principalities, archangels and angels. The Jews reckon four orders or companies of angels, each headed by an archangel; the first order being that of Michael; the second, of Gabriel; the third of Uriel; and the fourth of Raphael. Following the Scripture account, we shall find mention made of different orders of these superior beings; for such a distinction of order seems intimated in the names given to the different classes. Thus we have *thrones, dominions, principalities*, or *princedom*s, *powers, authorities, living ones, cherubim, and seraphim*." (See Ency. of Rel. Knowledge.)

And on the assumption that this is scriptural, hymn 16 in the collection *Carmina Sanctorum*, takes up the refrain in the same line of thought:

1. Praise to God who reigns above,
Binding earth and heaven in love;
All the armies of the sky
Worship His dread sovereignty.
Seraphim His praises sing,
Cherubim on four-fold wing,
Thrones, dominions, princes, powers,
Ranks of might that never cowers.

2. Angel hosts His word fulfill,
Ruling nature by His will;
Round His throne archangels pour
Songs of praise forevermore.
Yet on man they joy to wait,
All that bright celestial state;
For true man their Lord they see,
Christ th' incarnate Deity.
3. On the throne our Lord, who died,
Sits in manhood glorified;
Where his people faint below,
Angels count it joy to go.
O the depths of joy divine,
Thrilling through *those orders nine*,
When the lost are found again,
When the banished come to reign.

The thought will intrude itself as I read and reflect upon this and other similar hymns. Is it true? Is it biblical, when applied to these orders of superior beings? Is it not taking the honor and praise due to the Lord Jesus Christ who purchased the redeemed hosts in heaven for his own and his Father's use and glory and giving it over to that which has no existence, *to vanity?*

These orders, whether "nine" or more or less, are, we believe, embraced in this New-Creation. We know that they are actively employed by the Lord of all, while in the flesh; some apostles, some prophets, teachers, rulers, &c., according to the diversities of the gifts of the

Spirit, according to the proportion of faith. All a royal priesthood and such like service. In heaven therefore, we are not called only to rest and enjoy, as many of the hymns would indicate, but active service will be the saints' delight. "And his servants shall serve him," Rev. 22:3.

I must confess to the belief, that the Lord Jesus Christ in his relation to the church of which he is the Head, is the key to unlock the mysteries of the orders mentioned in the Scriptures: cherubim, seraphim, thrones, dominions, principedoms, powers, authorities, living ones, and whether we can unlock the door to the full understanding of them all yet or not, it is not meet to draw on our imagination and create to ourselves a superior order of intelligences to solve the problem without a "thus saith the Lord," to do so. The New-Creation is, we know, scriptural, and I believe, *ample* to explain all, *let us adhere to it.*

Third. The origin.

When and how was this imaginary order of angels introduced? This is confessedly a puzzling question. Even those who believe in their actual existence, as a separate order from men, have to own their weakness and ignorance on this subject. Let any one read Dr. John Dicks' two lectures on angels, or in fact other writers, who have attempted to tell us of their creation and fall, he will soon be convinced of the indefiniteness and uncer-

tainty that exists on the whole subject. No definite text can be cited to confirm it. The 38th chapter of Job is the only one, as far as I have discovered, that they pretend to rely upon, and even this is far from being conclusive to their own minds. We have endeavored to show in the preceeding pages of this treatise, that Job 38:6,7, pages 75-80, can have no bearing whatever on settling this question. The truth is, the Scriptures are silent on the matter, and their existence is based upon assumption and (as we believe) misapplied texts of Scripture, imagination and tradition. The only thing that seems to be established, is the almost general belief in their existence.

I offer a possible, if not a probable solution of the time when, and manner of the introduction of this prevailing belief. And as we are now to some extent on the outside of the evidence drawn directly from the Word, you will allow us to some extent, to draw our own inferences and conclusions.

I believe its origin dates back to the time when the fallen sons of men began to substitute idols for their worship instead of the only living and true God. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the the glory of the incorruptible God into an image made

like to corruptible man, and to birds, and four-footed beasts, and creeping things. * * Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:21-25.

It is a sad comment on the depravity and corruption of the human family, that even the sons of God, that is, the descendents of Seth who were in line of the promised seed and who so early "began to call upon the name of the Lord," should have become so corrupted that only one righteous family escaped the overthrow in the days of Noah.

Then after the flood how rapidly the world degenerated may be gathered from the record made, of the progenitors of Abram who were in the same line of the promised seed, in Josh. 24:2, "Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: *and they served other gods..*"

How corrupt and corrupting the world must have become, when those who were in line of blessing should so soon be drawn into the worship of idols, instead of the worship of the only living and true God?

But what connection has this with angel worship? We conceive much every way. After the fall when God communicated his will to men it was done through this Jehovah Mediator, who generally appeared to those who

were his faithful worshipers. These were God's messengers or angels to live godly, to teach and preach righteousness to the world.

"By *faith* Abel offered up a more excellent sacrifice than Cain." "By *faith* Enoch was translated," and "had this testimony, that he pleased God." "By *faith* Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir to the righteousness, which is by faith. By *faith* Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed," &c. These, and doubtless, multitudes of others in the same line of blessing, proved faithful worshipers, servants, angels, to the trust committed to them, Heb. 11th chapter. But how many proved unfaithful and perished, see 2 Peter 2:4 with 1 Peter 3:19,20.

We can readily conceive how this Jehovah, appearing as an angel, and at times other angels appearing with him, to communicate God's will to the godly on earth, and to commission some of them as his angels to go forth and preach righteousness to the children of men, would begin to worship the creature rather than the Creator. It would be far more in accord with their corrupt natures to substitute these messengers or angels as objects or beings to worship, rather than to obey the will of God revealed by them. They preferred to set them up as

idols to revere and serve according to their own corrupt desires and imaginations. It is written, concerning the ungodly before the flood, "that every imagination of the thoughts of his [man's] heart was only evil continually." And under the direction and control of the great adversary of souls (Satan,) how soon did idolatry, in its most hideous and debased forms prevail, and has continued until now, except where the religion of the Bible has made inroads against it!

On the other hand, if we do not mistake the origin of the present prevailing belief of Angelology, it took its rise about the same time and under somewhat similar circumstances. These same angelic appearances, the words spoken, and the mighty works performed by them, led the true worshipers of God to regard them as above human, and a superior order of creation, not worthy of divine honor and worship, it is true, but as mighty guardian protectors and helpers. Once the thought received and entertained, it would become more and more confirmed and established by every subsequent appearance of the Chief Angel and other subordinate associate angels appearing with him. The representations of the cherubim (symbols of Jesus Christ and his church), that were seen in their tabernacle and temple; the seraphim and cherubims seen in vision by the prophets Isaiah and Ezekiel; thrones, dominions and powers written in their Scriptures: all would be interpreted and incorporated as

belonging to this superior order of angels. All, in the comparatively dim light of the past age, would tend to strengthen and confirm this belief, until God himself should remove the veil.

This view, passing into and through the present dispensation to the present, is so interwoven into our very being, that it is exceedingly difficult to adopt any other interpretation of the Scriptures that would militate against it, though that interpretation should harmonize with the teaching of the Scriptures.

It need not be a surprise to us that the Old Testament saints should suffer the substitution of imaginary angels of a superior order into their beliefs though contrary to the Word. If we come down to a later day we find something very similar and that, at the same time, directly contrary to the express teaching of the Word of God. I refer to saint-worship.

With all the light possessed by the early Christian Church, we could scarcely believe it possible that a few centuries would witness the highest dignitaries of the church beatifying and canonizing saints, and thus authorizing veneration of what they believed to be the sanctified dead, and the people mad after the blessing supposed to come from these relics.

And all this, too, directly in the face of the positive teachings and warnings of the Word.

When Cornelius and Peter were brought together by

the ordering of the Lord, Peter came in, and "Cornelius met him and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up, I myself also am a man." Acts 10:25-26. He resented the very attempt of Cornelius to pay him homage.

When Paul and Barnabas were at Lystra, a certain man, "a cripple from his mother's womb, who never had walked," was instantly cured by the power of God through them. "And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men * * Then the priest of Jupiter, which was before their city; brought oxen and garlands unto the gates, and would have done sacrifice with the people. Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran among the people, crying out, and saying: Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God," &c. "And with these sayings scarce restrained they the people, that they had not done sacrifice unto them," Acts 14:8-18.

Compare this with some would-be holy men, who torture the body that they may be revered here in this life, venerated and canonized hereafter in the life to come. I witnessed one such on the banks of the Nile—a disgusting sight, enough for a life-time—yet he was

duly receiving from men the reward and design of his life. How easy it is for fallen human nature to fall into man-worship, saint-worship, angel-worship!

I am satisfied there is a vast amount of honor, praise and reverence given to men, saints, and angels of an imaginary existence, that is due to God only. The mere creature-worship, even of the New-Creation in Christ Jesus, God has carefully guarded. Jesus is entitled to worship and has rightfully received it, but it must be done in his true character, as the God-man, the Lord Jesus Christ. We worship him not simply as a man, nor yet as a fellow-servant with us in salvation. We find him refusing worship under such circumstances and saying to those who were about to render it, "Worship God," Rev. 22:9, and possibly also, some such worship may have been in the heart of Mary, when he said to her: "Touch me not, for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend to my Father, and your Father; and to my God, and your God." John 20:17.

Again, the Holy Spirit, through the Apostle Paul, gives a very pressing note of warning of the danger of saint-worship. He terms it, "worshiping of angels." I will quote the passage: Col. 2:18-19: "Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

and not holding *the Head*, from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God."

Here, as in so many other passages of Scripture the "angels" spoken of, can refer to no other beings but saints who belong, or *profess* to belong to the body of Christ, of which body he is the Head. "Not holding the Head," referring to the danger of the saints in the flesh being drawn away from Christ to venerate some self-constituted saints, or the spirits of some beatified and canonized holy ones whether in heaven or in hell.

This creature worship, saint-worship, is peculiarly offensive to God. It robs him of the praise and glory due his name in all the redemptive work. It robs him of his sole right to receive all worship, honor, glory, thanksgiving and praise. It robs Jesus Christ of his pre-eminence in the church, his body, which he has purchased with his own blood. It is utterly averse to the entire teaching of the Word.

The text before us, together with the entire chapter, the apostle labors to prevent this Colossian church from yielding to the pressure that seems to have been brought to bear upon it in this direction.

1. "As ye have therefore received *Christ Jesus the Lord*, so walk ye in *him*; rooted and built up in *him*, and stablished in the faith as ye have been taught."

2. "Beware lest any man spoil you through philos-

ophy and vain deceit" &c. "For in *him* dwelleth all the fullness of the Godhead bodily; ye are complete in *him*, dead, buried and raised with him: He took away the ordinances that were against you, 'nailing it [them] to his cross.' "

3. The exhortation follows. "Let no one judge you" in meat, drink, holy day, new moon, or Sabbaths. These are shadows of things to come; "but the body is of *Christ*."

Then follows the text where the Greek rendering would seem to imply that there were in the church some very holy appearing ones in their midst who were *not holding to the Head*, but lived such a sanctimonious life, keeping ordinances that had been fulfilled in Christ, making such a "show of wisdom in will worship, and humility, and neglecting the body," that even the saints, who were holding to the Head, were in danger of being deprived of their reward by following them. Hence the exhortation, let no one of such apparently pious ones, deceive and beguile you of your reward. Be not deceived; it is all from the flesh.

To show the sad outcome of this disposition or tendency to saint-worship, we have only to pass through the history of the Christian church a few centuries after this was written. Exaltation of the ministry or clergy over the laity. Pictures, paintings, intercession of saints, worshiping of saints, relic-veneration, beatification and

canonization of saints, by the highest dignitaries of the church.

To reach this desirable (or rather undesirable) state, no self-sacrifice was too great; tortures, penances, pilgrimages, flagellations, reclusions in monasteries and nunneries, &c., &c.

So great became the rage of this form of worship, that it overshadowed and almost eclipsed the true worship of the only living and true God. The Reformation checked, but did not stop its progress; for still, for nearly two thousand years after Christ, it lives and flourishes, a dishonor to God, a caricature on the holy religion, secured to us by the love and death of our Lord Jesus Christ.

Let such errors become thoroughly intrenched in the visible church and nothing but the grace and power of God can remove them. "Let both grow together until the harvest; and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn," Math, 13:30. This is our assurance.

If then this egregious error of saint-worship, should spring up and maintain its hold for such a length of time, after that Jesus Christ appeared and made manifest our "holy calling," and "hath abolished death and hath brought life and immortality to light through the gospel," what shall we say with regard to the similar

angel-worship in the shadowy ages of the past. Is there any wonder that the deception (shall I call it so?) still prevails to an almost universal belief? Both are in reality saint-worship, a continuation of the same error only increased and aggravated in the latter age on account of the superior light under the gospel. The former took its rise from the angel or messenger-character of the saints of old, employed in God's service. This soon became changed, as we have already seen, under the adversary (Satan,) into a separate order of angels, distinct and separate from men, and this order has continued, and is the prevailing belief of to-day.

The latter took its rise from the character of the saints under the New Testament, and developed into saint-intercession, saint-veneration, saint-worship. These saints, or supposed saints, were confirmed by the highest authorities of the church as having lived a perfect life and thereby opened freely to be venerated and worshiped as valuable intercessors. Foreign imaginary angels are also called upon as helpers. This still continues to be the sad result of this greivous departure from the faith over a large body of the professing Christian church. Both the former and the latter succeeded in one thing, and that is robbing God of the honor and glory, due his name. Both claim not to be worshipers of these substitutes, but only they are valuable intercessors, strong and mighty helpers in living a pious life, and in the death of

saints in bearing them away to glory. As a specimen of saint-intercession, "Holy Mary pray for us," "Holy mother of God, pray for us," "Virgin of virgins, pray for us."

As a specimen of angel-intercession, "Holy Michael, pray for us," "Holy Gabriel, pray for us," "All holy angels and archangels, pray for us." That is, the worshiper exalts saints and angels to the mediatorship with Christ. They must be ubiquitous to hear such prayers. In other words, it is the substitution of saints and angels in the place of the Son of God, and is a species of idolatry.

The frequency with which the term angels is used in the various collections of hymns, should awaken the churches to the necessity of having a correct scriptural understanding of the matter of praise. If we depart from the scriptural teaching on this subject, the danger of rendering praise and worship to imaginary angels is very great. It is not uncommon to hear the chorus,

"O come, angel band, come and around me stand,
O, bear me away on your snowy wings
To my immortal home."

And it is a frequent occurrence to have worshipers offering praise to God in mingled song, that they might soon join with both angels and saints in glory.

“Oh, when shall I be yonder?
The longing groweth stronger
To join in all the praises the *redeemed ones do sing*
Within those heavenly places,
Where *the angels* veil their faces,
In awe and adoration in the presence of the King.”

This may seem right to some; but is it true? Is it scriptural? Is it acceptable to God?

Apply angels to the New-Creation, and you have the sanction of the Word. The Book of Psalms does not mix the saints with angels of a separate order of creation. The same is true of the whole Bible. If any one finds this mixture, I am satisfied that a careful study of the Word will reveal the mixture to be the substitution of his own traditional belief of angels, in the place of God's New-Creation-angels, or saints.

The Spirit, through the Apostle John, gives us all in this day and age a practical exhortation, to which we will do well to give earnest heed, “Little children, keep yourselves from idols.” John 5:21.

It may be asked then, are you going to take away all these glorious beings that we have so long revered and enjoyed in thought, word and song? Are we not to see, when we leave this world, any but the saved and glorified sons of men? Will there be no angel-chariots of a foreign order to bear us away when we die, to welcome us and to join with us in the songs of redeeming

love? What will become of poetry and song?

“Hush my dear, lie still and slumber,
Holy angels guard thy head,
Heavenly blessings without number
Gently shower on thy head.”

Or

“All hail the power of Jesus name!
Let angels prostrate fall.”

What will become of our Milton and others, whom we have revered so long for their graphic descriptions of these wonderous creatures? What will become of our beautiful representations of women, children and youth with wings coming out of their shoulders? Are all to go for nought?

I have one answer to all. It can only be allowed when used as symbols to represent the angels of the Bible viz: the New-Creation in Christ Jesus; as in the tabernacle and temple, or in vision as in Isaiah and Ezekiel. The Holy Spirit is the Agent to produce the angels and wings to carry us away. And certainly we can find no encouragement in God's Word for the substitution of a superior order of angels of different creation in our interpretation of the Scriptures, nor yet, any sanction to incorporate them in our songs of praise and worship to the only living and true God. And until I am further instructed that the Scriptures teach otherwise, I must hold to the thought developed in this treatise.

I believe this latter view greatly honors God, and the former greatly dishonors him.

How then can this New-Creation be restored to and established in its proper and scriptural place, dignity and glory?

I answer, only by returning to the teaching of the Word of God. What does the Bible say? Not what our previous teaching, and preconceived notions and opinions are. Not what have been the teachings of many generations past. But what does God say in his revealed Word? "If they speak not according to this Word, it is because there is no light in them," Isa. 8:20.

This, when strictly followed, will remove at once all imagination and human reasoning on the subject.

The creation, and even the existence of a superior order of angels will stand on its own merits as weighed by the Word. Texts, heretofore interpreted and explained to correspond with our generally established belief, will receive due weight in deciding what is right and truth.

The New-Creation will be given its proper position and standing in the exposition of Scripture. The Lord, the Redeemer and all his redeemed associates will be found in every way to be marvelously qualified to meet the scriptural requirements of angels.

When an "angel" is sent to protect and deliver Shadrach, Meshach and Abed-nego from Nebuchadnezzar's

seven-times heated furnace according to Dan. 3:28, it will be interpreted at once as the "Son of God" appearing as a man, verse 25. "Lo, I see *four men* loose walking in the midst of the fire, and they have no hurt; and the fourth is like the Son of God." That is the Son of God appears as a man.

When the Lord sends "his angel," and shuts the lions' mouths so that no manner of hurt was found upon Daniel according to Dan. 6:22, it would be known at once as the same angel "like the Son of God" that had defended and delivered his companions while in the fiery furnace.

"When the Lord appeared unto Abraham in the plains of Mamre," and presently *three men* stood by him and performed such wonders as recorded in the 18th and 19th chapters of Genesis, they would be recognized at once as the Lord, the Son of God, appearing as a man, and the other two as his associate redeemed angels appearing as men.

When cherubim, seraphim, thrones, dominions, &c., were spoken of as in Gen. 3:24, Psalm 99:1, Ezk. 10:15-22, Isa. 6:1-2, they would at once be referred to the ransomed church and Israel with the Lord Jesus the Head of all in the execution of judgment upon the wicked, and mercy to the righteous. Dan. 7:9-27, Rev. chapters 4 and 5, and elsewhere, would justify the reference and interpretation.

The Word, thus viewed without prejudice or bias toward preconceived opinions, would establish this New-Creation in its scriptural condition and dignity; an honor and glory to God and his Son Jesus Christ. But relegate it to a position inferior to that which God designed, and make it dependent upon another supposed order of creation, our faith is weakened, God is dishonored, and the New-Creation demeaned. All the passages of Scripture we have brought before us in the preceding pages, and yet many others not spoken of, will be comparatively easy of interpretation. Prophecy will be better understood. the whole Word will have much of its obscurity removed by this (as we believe) correct view of Angelology. The whole subject, viewed in this light, will bring the entire redeemed family, now partly in heaven and partly on earth, into closer relations to Jesus Christ and to each other. No foreign angels of a different order, to dissipate the faith of those who are yet upon earth and draw away their attention in expectation of outside help and comfort. Their hearts would be centered upon God, the Author of their salvation, and upon Jesus Christ who bought them with his own blood.

It would give a higher and grander idea of the saints' eternal dwelling place. Instead of being redeemed and saved only, or principally, to rest, enjoy and to sing praise to God to all eternity, they would realize, in addition to this, that their calling and salvation was a joyful

and happy service. No foreign angels required to stand around and perform service; for Christ Jesus and his redeemed hosts are all-sufficient in themselves. Rest, joy and praise are precious, and delightful to the saved, but *loving service as angels* completes the fullness of pleasure forevermore. "And his servants shall serve him." Precious thought !

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face, and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall *reign forever and ever.*"

"The grace of our Lord Jesus Christ be with you all. Amen." Rev. 22:3-5, 21.

CONCLUDING NOTE.

In the quaint words of John Bunyan at the close of Part I of *Pilgrim's Progress* I will close:

"What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in ore?
None throws away the apple for the core;
But if thou shalt cast all away as vain,
I know not but 'twill make me dream 'gain."



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